The Dilemma of Character Training

ANNA W. M. WOLF

EVEN in "this unbelieving world" —perhaps just because it is an unbelieving world— parents are demanding new guideposts for the character training of their children. Their concern is everywhere clearly evident, as they ask themselves how best to serve the younger generation in their efforts to find the steadfastness and fortitude necessary to meet the bewildering requirements of an unstable age. This and the next issue of CHILD STUDY have been undertaken in response to a direct appeal for help in clarifying what parents of today feel are their special problems of character training and religious education. When a large group of readers was called together last spring to consider what they themselves wanted most to see discussed in these pages, almost without exception they named these two phases of "the child's spiritual growth" as the questions about which they themselves were most perplexed.

So great is their bewilderment that parents cannot always resist the temptation to cast longing glances backward to what at this safe distance looks like the simple faith of our forefathers, the definite moral codes by which right was right and wrong was wrong, and the era when men and women, instead of yearning for happiness, prayed for the strength to perform their duties. Should they not, they seem to wonder, do a right-about-face and, for their children's sake at least, strive to recapture what seem in retrospect the moral simplicities of the past?

It is only too apparent to most of us that there is no going back even if we would—and to some of us that we would not even if we could. Problems there are in the present, and a-plenty. Yet we know that troublous as they are, we cannot turn backward or with any sincerity assume a point of view which is alien to us. We must face the fact that we are committed in large measure to working our way through the dilemmas which are characteristic of our own time, believing too that despite our follies we have some real achievements to our credit. If we must be reproached with loss of ideals and accused of a certain "hardness," at least we need not sigh for a past which was no doubt not as simple and clear-cut as it seems in retrospect, or see through rose-colored spectacles a former generation in which crudity, ignorance, and hypocrisy could so easily conceal themselves in sanctimonious garb. We can with some justice hold that whatever the state of individual morals is today, there is at least a keener social conscience and that concern for the well-being of larger social groups and for amity among peoples and nations is more widely spread and more keenly felt. Though compared to their grandparents, many men and women today may appear at first glance lax, careless, cynical, they often possess a more penetrating vision. Their world encompasses a larger number of facts. Many of them have had opportunity to develop more tutored minds and keener insight. But this very realism, informed and rational though it is, seems often to have robbed this generation of the capacity to feel deeply, to give themselves zestfully to the experience of living. They have emerged often amazingly clear-eyed, yet also—if many were to make their confession—impotent or empty.

In the old days parents seemed to know what they meant by "character" and to be clear about what was needed to achieve it. They had faith in the efficacy of moral exhortation, of precept and example, of "discipline," which meant daily practice in shouldering the disagreeable task. They believed that just because they were disagreeable, such tasks afforded the young a kind of experience which hardened the moral muscles, much as gymnastics harden an athlete's physical muscles. Such an attitude did not pause to weigh its methods in the light of results. It ignored the fact that a child can learn to hate

righteousness by having it painfully thrust upon him by people he fears, or that the constant repetition of disagreeable tasks may teach not hardihood but stubbornness, rebellion, and irresponsibility.

Children subjected to this sort of discipline as often as not said to themselves: "As soon as I'm old enough and strong enough, I'll never do a lick of work again. I'll never go to school again, I'll never obey anything or anybody."

Or, on the other hand, they might go through life with what we now speak of as a "New England conscience," a sense of perpetual coercion, a voice forever sounding in their ear, unreasoning and harsh, threatening imminent punishment for they knew not what. And with such a feeling went an inability to relish whatever joys life might offer, and a deep resentment which, though unexpressed, nevertheless found devious outlets for injuring the lives of others.

Other Times, Other Ways

Our dissatisfaction with this "rock-bound" concept of character and our rejection of the older ways of dealing with moral teaching are influenced on all sides by the surrounding scene. The temper of the age has, for instance, placed such emphasis on "self-expression" as an educational goal that we are more tolerant of the natural weaknesses and instabilities of human nature. Only recently perhaps have we been brought up short with the query as to how far this philosophy needs modification if we are to rear up young people who will also have the hardihood to testify to the truth against their own self-interest, and the self-control required to curb the Old Adam still ready to make trouble in us all. Add to this the unprecedented "freedom" which our own reaction against the past has placed at our children's command, and it is small wonder that parents are rather universally bewildered as to what part, if any, they have to play in the formation of this most important aspect of their children's lives.

Yet "self-expression" and "freedom" represent our attempts to express the one principle upon which most Americans would agree as paramount—that character is dependent upon the inviolable right of each individual to be himself, to develop the best that lies within him. All our feelings and beliefs, all our theories of education and of government have emphasized this one ideal—perhaps the only ideal which many still permit themselves to hold. This is the essential kernel of democracy; and even this we see threatened abroad and, though less openly and as yet less dangerously, in our own land as well.

We are again awakening to the realization that democracy itself implies a challenge to the whole problem of character education. In a democracy it is not enough that citizens should be obedient, dutiful, disciplined, industrious. They must possess also initiative and the capacity to think for themselves. This puts upon parents and educators the task of so rearing children that they can gradually take over the direction of their own destinies, act as their own judges and censors. They must, in short, covet for themselves the "good life" and accept the burden of seeking it out for themselves despite their knowledge that the "godly life," as our Puritan forefathers conceived it, no longer serves their purposes.

What, then, shall we offer our children which will give them not only intelligent insight but also the day-by-day *feeling* that living does hold values worth preserving and enthusiasms which are real? How can we prepare them to shoulder responsibilities with zest and joyfulness in the belief that the game is very definitely worth the candle? How shall they retain their realism, their questions, and their skepticism—along with the conviction that certain ways of life are *for themselves* "good," preferable to other ways, and therefore worthy of their enthusiasms and their disinterested devotion?

In Search of the Inner Meaning

The disruption of our traditional beliefs and standards has driven us to seek in all directions for a saving formula; but unless we are very clear as to the object of our search we are sure to be disappointed. There is no single truth, no simple rule, to take the place of the complex pattern of living that in any period or for any class constituted the good life. There are needed, by parents, deeper insight, broader knowledge, stronger convictions than any one specialty can yield. There is needed, by children, a wide range of continuous and purposeful experiences through which they can assimilate the inner meanings of living with others in all sorts of relationships, appreciate the satisfactions of mutual give-and-take, of sacrifice as well as of achievement, the necessity for adjustment and compromise, and the realization of those points beyond which compromise is intolerable. No words or rituals can take the place of such vital experience, however we may improve our techniques of instruction.

This being the twentieth century, parents have turned largely to science to answer some of these questions which sorely trouble them. Yet even in doing so and not without gratitude for science's rich offerings, they find themselves doubting whether the philosophy of "living intelligently" can ever replace the imperative voice of conscience—whether without this unreasoning and arbitrary force most of us can yet hew to the line, behave ourselves in orderly fashion. Can science and the life of reason perform single-handed what religion and faith at least seemed to perform for men and women in the past? These are questions we can raise but not answer.

What Can Science Offer?

TRUE, science has given us much insight into the well-springs of human behavior. Psychology has come forward with information about the learning process and has developed a definite body of knowledge concerning it. It has helped us to discover which methods and conditions facilitate learning and which ones retard it. Discouragement and fear are now known to produce an atmosphere inimical to the putting forth of effort, while knowledge that one can and is succeeding appears to be definitely stimulating and helpful. We have learned too that punishments rarely teach what they are intended to. Another apparently "demonstrated" truth is that the child (or grown-up) who is interested in what he is doing, who is intellectually and emotionally ready for the next step, who finds that satisfactions result from going forward, performs infinitely better than one who is antagonistic and discouraged.

Medicine offers us a conception of character as related to physiological constitution, and suggests the probability that the particular balance and interrelationship of our glands of internal secretion, as well as a host of other bodily factors, play their parts in determining not only our general state of well-being but also the outlines of our personality.

Psychiatry and mental hygiene are asking us to consider whether a sound character can perhaps be understood more fully in terms of sound emotional development. "Integration" is a word used to designate growth toward that whole-ness of response, which we might better call "whole-heartedness" and which signifies that the individual who is freed from internal conflicts is functioning to the best of his capacities, that he possesses "integrity." Psychiatry thus puts the emphasis on emotions and feelings, implying that if we can but help individuals to find legitimate satisfactions for their normal instinctive demands, and sublimations for their cruder, a-social impulses, if we can devise a society in which anxieties are less intense, many of the causes for hostile feelings and destructive behavior can be eliminated.

Following these leads, offered by a variety of scientific approaches, parents will tend less and less to place their faith in merely "teaching" the child "the difference between right and wrong," or in "training" him in "patterns" of behavior—truthfulness, thoughtfulness, self-reliance, industry, and the like. They will strive rather to lay the foundations for sound physical and emotional growth. They will do all that lies within their power to help children toward satisfying relationships at home, in work, and in play. Children, whatever the range of their capacities, need to know that whatever represents their best efforts has worth and will find recognition. Further they need to know that they are loved and valued by their parents *for themselves*, not because of anything they may achieve. And they need the continuous awareness that their parents stand ready to help them meet whatever difficulties life offers, whether those difficulties are concerned with family relationships or with the requirements of the outside world. These things make up the background which parents must create, if children are to develop both the vigor to grasp the values which life offers and the self-mastery to meet its inevitable frustrations without bitterness. "Character" is largely a compound of these capacities.

Meeting the Demands of Life

HOWEVER widely divergent our ethical and moral codes may be, there are a few fundamental "virtues" which we, as parents, are probably still agreed in hoping that our children may possess. The ability to face reality with courage and to take responsibility in whatever forms our separate circumstances and our separate consciences conceive it, the clear-sightedness to choose and to pursue some field of endeavor which shall yield satisfactions, the capacity "to renounce when it shall be necessary and not to be embittered"—these are the recurrent demands with which life will forever tax our fortitude.

Young children do not so much acquire these qualities by training and drill, as they grow into them by imperceptible degrees. What we call "character" is a slow growth. The child of two is an almost wholly a-moral being. He knows the restraining or

the encouraging hand, the smiling or the unsmiling face, the rhythmic recurrence of certain events—eating, sleeping, eliminating—sometimes welcome, sometimes resented. He learns from these things that there is a will stronger than his own to which he must yield his impulses; and as he grows older, he gradually learns to regard some things as "right," some things as "wrong." By ten, twelve, fourteen—often much earlier—the parent's voice speaks from within him and "conscience" can now make him acutely uncomfortable if he lies, commits a cruelty, a meanness, or any other act which he has learned to deem wrong. He begins to judge, even to punish, himself.

Relying on what this modern "rational" attitude toward life has taught them, parents often place much faith in the effectiveness of explaining to children the reasons for those rules of the game which we call morality: "If you cannot be kind and agreeable when you are with the other children, you will have to go and play by yourself. Nobody will like you if you are so cross." "It is important to tell the truth so that people can always rely on your word." "You will find that there are always a good many disagreeable tasks connected even with the most interesting things of life. If you do not learn to perform the disagreeable ones occasionally, you will find that you will lose out even with the interesting ones."

All these explanations are true enough and undoubtedly worth calling to children's attention, yet at the same time we must doubt that it is our logic which most deeply affects them, or that moral behavior, any more than any other kind of behavior, springs from such rational sources. Has then our faith in intelligence and reason, in science and education been misplaced? The answer seems to be that by all means we must go on with these things as far as they will take us. But let us not deceive ourselves that we can live by them alone.

Painfully and by our own searching we must rediscover those truths of the spirit and the emotions which defy definition and rationalization. Again we must reaffirm—in our thinking and in our living—the realization that the most potent source of "character" education is the general family atmosphere in which the child lives and grows. Such "training" is largely dependent on how those persons whom children have loved and honored, the people who have symbolized authority—namely their parents—maintain certain standards, how successfully they themselves live in a manner which is kindly and civilized. Children are

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Conscience and Experience

A Psychological Point of View

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"Conscience" may be discussed from various points of view. Each of us knows it as a special aspect of his individual mental experience. He recognizes its activity as a special kind of unpleasantness of mood, a subtle absence of feeling at ease, or a devastating onslaught of self-loathing, even though he may not always be aware of how, or why, it knifes him from within. Its entrance upon the mental stage transforms his concept of himself; it abases his self-esteem, gives rise to self-reproaches, those apparently undeserved as well as those deserved. Its opposite, or a "good conscience," we recognize by the absence of involuntary tendencies to self-criticism.

Though conscience is introspectively recognized by each of us as an experience shared by all his fellows, the student of human behavior can easily demonstrate how diverse and inconsistent are the behavior and ideas which invoke a sense of guilt. The iceman uses language his customers blush to understand. The "good" fascist is puffed with virtue by acts condemned in other lands. The "honest" child becomes on Hallowe'en a thief without a self-reproach. Our grandmothers, on displaying a satin slipper, sought sanctuary from their pangs of self-reproach by telling themselves "it was an accident." Some of their granddaughters feel as much discomfort if seen without a smear of rouge.

The scientific psychologist is not primarily interested in comparing the group morals of various peoples and various ages; nor in their philosophical justification; nor in espousing one or another doctrine of what we *should* believe to be right and wrong. Although he is interested in the effect of each of these forces upon the individual, his primary concern is in studying the phenomenology of mental experiences, and in observing their effect upon behavior. If he is also a clinical psychiatrist, his study extends to the causal relationships of conscience to the happiness and success of the individual. He must comprehend how the relationships between conscience and the standards of the individual's social group, and between conscience and the emotional needs of his own instinctual drives, may make life excessively disagreeable. Some of the conclusions from his studies serve to confirm what many had already surmised; others have been demonstrated only by special methods, especially by the technique of psychoanalysis.

Growing Toward Self-Direction

DEVELOPMENT of conscience is one of the most complex aspects of our psychology, but its general nature is clear: If we analyze thoroughly any single episode of "bad conscience" in an adult, we shall discover that it repeats a situation in which he had suffered in childhood. The child is born without interest in the existence and manners of those about him. He knows only his own sensations; he cries if he is hungry or cold, but does not at first relate his experience to the personalities of those who tend him. Before he is a year old, this psychology of social oblivion has changed. A few of his intimate circle have become important to him, but only so far as their actions please or pain him. He as yet has no thought of social duties, no feeling for the privileges and happiness of others. He has as yet developed very little of the capacity to limit his own pleasure. If he is "good," it is because detection in wrong-doing will bring either punishment, or at least disapproval, from those whose love he has learned to prize. So long as detection is avoided, all the thoughts and acts which are pleasant to him but disapproved by grown-ups can still be freely countenanced and executed in secret with no mental torment, no self-reproach or pain.

The gradual development of an active and effective conscience is a process whereby an act which would have provoked the disapproval by those he loved—or even the thought of such an act—becomes an automatic signal for remorse. Psychologically interpreted, conscience is the representation within the psyche of the original situation of unmoral, unsocialized child and disapproving adult: The stimulus to self-reproach is the impulse (or the act or the wish) which was once forbidden. The ideal it threatens represents the loved one—the parent—whose approval had become more necessary than impulsive pleasure. And the automatic threat of conscience is the psychological suffering which replaces the suffering originally imposed from without.

The Child in Us All

IN special situations, the moral functions of the adult may revert to this original primitive model. Thus the prodigal's conscience is relieved by coming home, and by the reassurance that mother's love is still forthcoming. Peace of mind is achieved in the religious confessional; whether or not we believe that such confession is divinely mediated, it may be regarded scientifically as a genuine mental experience for the penitent. Some abnormal adults no longer suffer remorse; instead they literally experience the primitive "small voice of conscience" in their hallucinations of voices accusing them of thoughts they deny they ever had. So also, the dreamer occasionally "catches himself" in nightmares.

The development of conscience is a remarkable process by which the human being, especially in the formative years of his early social experience, takes over the attributes and attitudes of others. This means much more than a capacity to quote their rules, or to understand their maxims. It is not a process of learning, but of *becoming like*. Conscience is not understanding what one *should* do; it is a powerful emotional force, which controls and limits thought and behavior far more fundamentally than any philosophy or any effort of the will. And because it is conditioned basically by the emotional experience of the child, its development cannot be guided completely by what is selected and taught by the parent. Indeed many of its effects are the results, not only of what the parent wished the child to learn but of the parent's own emotional attitudes, recognized by the unerring intuition of the little child though unknown to the parent himself. And many aspects of conscience are related to what the child imagines grown-ups to be, regardless of whether this be really true of those he knows.

Finally, psychoanalysis has shown that besides the morality we each recognize, there are mental prohibitions of which we ordinarily have no knowledge. This "unconscious conscience" is a determinant in that kind of human suffering described technically as "neurotic." Symptoms of illness without organic basis, peculiar ideas which serve no useful or pleasant purpose, disasters in business, friendship, and marriage which are not explained by lack of opportunity nor inadequate intelligence—these manifold sources of human distress perpetuate the struggle of the pleasure-seeking child, even in adults who are in many ways mature. Conscious conscience "doth make cowards of us all;" but we may also be victims of what we cannot know about ourselves, when over and over we cause ourselves to suffer in similar ways throughout our lives.

The gradual maturation of conscience is one of the important results of the desire, always dominant in the child, to be like those grown-ups whom he loves, but whose power of prohibition he so resents. Its simplest, most rudimentary expression is his *imitation* of grown-ups in play. Thus the older child often polices the behavior of his younger brothers and sisters in imitation of his parents. This universal propensity to imitate remains a decisive force in the normal development of a mature conscience—even after it is no longer a matter of choice or deliberate imitation; when it is no longer acted out toward playmates and toys, but controls one's own choice of pleasures; when it has found expression in the mandates, for the most part involuntary, enforced upon the ego of the man or woman by a portion of himself.

Overlapping Layers of Growth

THE ADULT conscience may be visualized as a series of concentric layers—like artichoke leaves—each layer representing the adoption of the attitudes of others during successive periods of development. At the center, conscience is concerned with matters of personal hygiene. Disgust, shame, and self-loathing are felt for the very violations which give the unattended infant only pleasure. Thus most of us are disgusted by excrement, and idealize and derive pleasure instead from personal cleanliness. We conceal our nakedness under penalty of painful embarrassment. We have developed fixed habits as to what we put in our mouths and when we eat.

The next stage in the development of conscience coincides with the normal appearance during early childhood of strong interests in other people's feelings. It is then that the rudiments of the most primitive and rarely violated taboos of human society are adopted by the individual. The child, who has once wished to do away with the parent who has denied a pleasure, will henceforth deny the existence within himself of any such phantasy. The child, whose sensual feelings and curiosity were first associated with thoughts about his family, henceforth shares the attitude of society in banishing from his conscious mind a sensual reaction to his kindred. Pleasure in tormenting bugs and cats and younger children is curbed, since conscience now claims its penance for conceding that one ever felt instense pleasure in inflicting pain.

During early school years, new influences come to play a vital role. While teachers and other leaders continue the role of parents and nurses, the child now also begins to adopt the codes of his contemporaries. For a while the two are not identical—what may be known to playmates must be concealed from grown-ups; stealing from the kitchen pantry still occasions no self-criticism, while "snitching" and "tattling" cause remorse as painful as the playground ostracism accorded the little "sissy" a year before.

Rationalizing Emotional Taboos

WITH adolescence, the conscious prohibitions of the individual's conscience, especially in one with intellectual interests, begin to be generalized. During infancy and childhood the successive steps have been, first, fear of adult disapproval, then remorse for one's acts, and, still later, denial that one could have ever countenanced such thoughts. Now these emotionalized taboos are wrapped in ethical abstractions, either those of philosophical logic, or those of authoritarian theology. With advancing maturity, the rationalization of morality becomes more prominent. Though the fundamental scruples of the individual are not a matter of voluntary decision, or even of the influence of associates, each man's philosophical justification for the "should-be's" of life remains, until middle or advanced age, a relatively plastic aspect of his character. By the time we reach maturity, the foundations of character have been long established, but though the process is slowed down in later years, it does not stop. New influences of professional or business ethics, of new and different environments, of marriage, affect for many years the individual's compromises between a pleasant possibility and a painful conscience.

Character in Adolescence

Probably the last word can never be said on this question; but after much searching, we have found it nowhere discussed with clearer insight or more realistic sympathy than in this article, originally published in "Our Children, a Handbook for Parents." Though the author, long known as an outstanding educator in the Middle West, died before the book appeared, his vision and his practical grasp of the whole problem continue to make a living contribution to the thinking of all parents.

THOMAS J. MCCORMACK

"THE soul of another is a dark forest," said Turgenev. If it were otherwise, life would not be worth living. The inspected life is an intolerable life.

But if the minds of adults are hard to decipher, the soul of the child is a book with seven seals. More than once in my interviews with adolescents I have recoiled aghast from the impenetrable walls that lay between us. We adults do not speak the same language that children do; the meanings behind the words we utter are not the meanings behind the words they hear; their world of ideas and experience is not the world of our ideas and experience.

Hence the cardinal difficulty of all instruction for right conduct. Adults and adolescents synchronize neither in thought nor in experience. This problem perplexed greatly the philosophers of antiquity to whom we owe the science of conduct. Aristotle refused to lecture on questions of ethics or politics before audiences of young people on the ground that they did not possess the experience requisite to understand his discussions. Both Socrates and Plato doubted whether "goodness" could be *taught*, as distinguished from being *learned*. Later, Pascal lamented that while the heir of a man of wealth began where his father left off, the son of a man who had accumulated sanctity began where his father began—with sin. Unlike wealth, neither wisdom nor virtue is transmissible. Each individual repeats the ethical history of his race, outwardly or inwardly. Ethical capital can be acquired but not given.

Right or adjusted conduct, therefore, is an acquisition. Personality, *self*, are not things at birth; they are resultants, end-products. "Self-expression," as popularly conceived, is an educational misnomer. "Self-expression" in early life can be little else than the expression of selfishness, and is hence a goal to be avoided rather than sought. The child at birth is not yet a person, a *self;* he simply possesses at birth the capacity to become a *self*, a person. Personality is a growth, an achievement—the resultant product of the absorption through experience and education of all the values and qualities that go to make up a human being. The child is born simply an organic individual, an animal with human capacities. Our task, as parents and educators, is to deanimalize him, to humanize him, to make of him a person, to lift him from the animal to the human plane.

Let not the timorous think that this view is a slander on youth. The animality of the child may take on many sweet and lovable forms. But these lovable forms are oftentimes a menace to ethical health. The cat does not caress us; it caresses itself on us!

Assuming then that the primal instinctive law of child and adolescent life is egoism—the law of self-preservation—the problem of parents and teachers will be gradually through experience and tactful guidance to dissolve this egoism, to socialize the zoological individual which is the child.

The process is one of adjustment to expanding human relationships and takes on the form of an ethical or social struggle—a long and painful struggle between the native egoism of the young human animal and the demands of the social environment—family, playground, school, and organized society generally. The problem is "learning to control the instinctive impulses the child has brought with him into the world so as to make them compatible with the traditions and ideals of the society of which he is to be a member."

The weapon of the child in this struggle is deception—the natural intellectual weapon of primitive man in his battle for existence and the favorite weapon still of his civilized adult descendant. If we can once come to see that the fertile stratagems of youth to escape adult patterns are simply *egoistic intelligence working hard for salvation,* we shall be led to take a happier and more optimistic view of the socializing process. The need here for both parents and teachers is a greater sense of humor and a broad human approach to the educational game which for want of a better name we may call ethical sportsmanship.

Ethical Immaturity

After all, humor and sportsmanship are merely facets of the many-sided attitude of science—of being impersonal, detached, objective, and immune to emotion. Without this attitude of detachment, success in ethical education is impossible. With it we shall soon see that ethical growth, or the assumption of adult social patterns of life, is a very slow process and is not accomplished with the same speed in all individuals; that adolescents may have not only a mental age but also and very definitely an ethical age; and that for ordinary purposes we may assume they possess an ethical quotient analogous to the intelligence quotient. Such knowledge will incline us to be as charitable and as patient with a boy who does not yet tell the truth as with one who cannot "get" algebra. Juvenile misdemeanors, juvenile misconduct will now be seen in a new light and will be interpreted as the natural expressions of ethical immaturity, or as "conflicts"—as "unsuccessful" rather than reprehensible conduct.

In this point of view the common forms of unadjusted, unsocialized conduct, such as lying, hookey, thieving, cheating, will not appear as immoral phenomena, but simply as unmoral phenomena—natural and sometimes even necessary expressions of normal moral struggle or growth—phases of the losing battle to conserve the egoism that is the essence of our primal animal life. This is not justifying deception; it is simply recognizing its existence, studying its nature, and so seeking the means for its defeat. We must understand if we are to conquer.

Another factor, plain, but rarely analyzed, in the age-long battle of adolescence with adult society, is the passionate, joyful, heroic confraternity of youth. It is a fact well known to mature teachers and administrators that in the pursuit of its natural selfish ends, youth is united by bonds of brotherhood and fellowship that surpass anything known in freemasonry or the mystic cults of religion. *The Secret and Mystic Order of Adolescence* runs back to primitive antiquity and has its unwritten laws and legends, its esoteric codes and traditions, recorded in games and customs. History confirms this view. The *sgraffitti,* or markings and scratchings found on the walls and potsherds of ancient Rome, are merely ancient originals of the same markings found in similar places today. The same obscenities, the same flagrant expressions of hostility to adult social order occur and recur throughout the centuries. A Babylonian clay tablet was once found containing in cuneiform script a letter written several hundred years before Christ by a schoolboy to his father threatening that he would cease to pray for his father's soul if larger remittances were not immediately forthcoming (doubtless for hanging-garden diversions). We, who are all of us alumni of this Ancient Order of Youth, should keep our historical sense in our studies of children.

The "Secret Codes" of Youth

To these codes children are more loyal than to their parents, their teachers. They form the most dynamic obligation they know. The public opinion of the youthful group is more tyrannous and exacting than the opinions or standards of parents and school. The agony of non-conformity is greater than the pains of disobedience. Safer to disobey a parent or teacher than to betray a comrade or the passionate ideals of this ancient and militant order. The adolescent at home is a different being from the adolescent in the group. Double, even multiple personality is the natural product of the battle for adjustment. The spectator-parent would not always recognize his child in the classroom or on the street.

Furthermore, the school itself, like society generally, is not only an institution for the education of the young; it also appears at times, through this secret mystic communion of youth, a vast cooperative organization for the corruption of the young. The prizes, the rewards, the penalties, the rivalries and competitions, the secret confidences and intimacies of school life afford the same opportunities for the depravation as for the improvement of character. The contagion of evil runs parallel with the contagion of good.

Yet this situation is not one to be resented or ruthlessly repressed. It is simply a fact to be recognized and made the basis of future ethical growth. The confraternity of the young is a communion of embryonic saints—the natural expression of the like-mindedness of youth. It contains the germ of adult loyalty, of patriotism, of devotion to ideals, and is the beginning of that expansion, of that sublimation of the animal ego, which, when rightly guided, results in the socialized human person.

Education by Contagion

THE adjustment of youth to adult patterns, the socializing of his animal ego, the creation of the human personality, is not wholly a process of struggle. It has also its passive, receptive side—a species of ethical osmosis, by which the embryonic *self* or person absorbs into his spiritual structure the manifold formative influences of his *milieu*. Social education, or social adjustment, is thus also largely education by contagion—the imitative assumption by the child of the adult patterns exhibited around him —social mimicry. If these patterns are primitive patterns—animalistic, egoistic, and born of disorganized emotion—the resultant patterns in the child are likely to be similar. Our gravest problem in the school is the dissolution of these preschool patterns, set and fixed in infancy and forming a species of ethical concrete, which defy the arts of the teacher and frequently baffle the psychiatrist. When this situation occurs, education must be replaced by re-education—a difficult and time-wasting process.

But the contagious patterns exhibited to the adolescent are not limited to the living models of his immediate *entourage*. Ideas and ideals are also forces that mold his determining thoughts. His environment swarms with sophisms and ethical fallacies, traditional both in the school and in society, that, uncritically received, corrupt and falsify his whole philosophy of life. The ethical mystery of this great absorptive process which I have described is that unlovely models usually possess greater attractions for imitation than models that are fair. The radio, the movie, the Sunday supplement dig deeper into our spiritual fabric than the lessons of the pulpit or the classroom. "Amos 'n' Andy" canalize our speech more effectively than the English classics. Breakfast with the "Gumps" offsets a thousand banquets with Plato, and "Moon Mullins" routs ingloriously Lord Chesterfield. The school is not the only influence in the life of adolescents. Commercialized vulgarity is today the great enemy of teacher and parent.

In the foregoing, I have not spoken of the idealism of youth, of its instinctive heroism, chivalry, and magnanimity, nurtured and inflamed by literature, art, and sport. These, too, are potent, most potent, influences. But they are axiomatic. Here the adjustment is easy. We, as parents and teachers, are more troubled by the obstacles to adjustment than by adjustments effected.

Neither have I spoken of the sex troubles of youth. Physical love and its variant expressions are a corollary of our animality; and the general conquest of animality involves the particular conquest or sublimation of unrestrained physical love. Here, too, the process is slow and requires for its solution patience and understanding—that understanding which sees in these expressions natural phenomena, unmoral but not always immoral. Usually the adolescent is in love with love, and not with particular incarnations of love; it may be the unattainable teacher as often as the unattainable companion. I have known cases of *amor in distans* as troublesome from the mental point of view as cases of *amor by contiguity*. Ordinarily these situations find their own solutions —and with them oblivion. Retrospect into our own past will furnish light on some phases of these difficulties.* It is impossible to control absolutely the conduct of other human beings. Adjustment must come from within, not from without.

From Defeatism to Confidence

ASSOCIATED with this problem and the lingering crisis of puberty is that exasperating state of emotional passivity and vague, vaporous sentimentality in which the will undergoes apparent paralysis. Concentration is impossible; intellectual interests wane; action is planless; caprice and vagary rule; the future is hopeless; defeat appears release and is embraced with secret luxurious joy. The psychiatrist is the only ultimate resource here.

Socially the problems of the adolescent grow out of the same premises. The extrovert undergoes extreme socialization and dissipates his personality

* Living over again in retrospective imagination our own adolescent lives would seem to be the most effective preparation for understanding adolescents. In this imaginative recovery of our forgotten youth we should dwell hard and fully on all its incidents, not omitting the least repulsive or uncomplimentary detail, but looking at ourselves nakedly and unblushingly as we looked at ourselves when we reveled in the glorious unafraid animality of early adolescence. All knowledge of other persons is an inference from knowledge of ourselves; we are not the same as other people; but we are like them.

among his comrades in aimless activity. With some loose amiability drains and maudlin friendship dilutes character; with others again excessive chumming contracts the range of life. The introvert resists socialization, shuns broad companionships, withdraws from collective activities (athletics, clubs, musical, and forensic activities), and seeks the nooks and corners of school life.

Vocationally, for the majority of adolescents the future is a maze. The sense of vocation is a slow growth. It should not be hurried. Few persons conceive in youth the idea that inflames the life of the great. A calling is largely the result of chance and accident. Where wealth and influence are lacking, the job usually determines the vocation. Hence the wisdom of that type of education that fits us to do the things we have never learned to do or have never done before.

Toward parents and teachers the struggles we have enumerated engender a host of surreptitious forms of hostility—conscious and unconscious, covert and expressed, and frequently clothed in lovable and engaging guise. They are the unwitting cunning of the adolescent fox seeking to conserve his zoological ego from the constraints of joyless adult patterns —a pardonable rebellion and one which again our sense of humor will do much to quell.

For rigorous guidance in this obscure maze neither the average teacher nor the average parent possesses the equipment or the technique requisite to success. The education of the will and the education of the emotions, which are keystones to the arch of successful conduct in life, have never formed an integral part of the curriculum of the schools. They have been left to the chance teachings of experience and life, as recorded in the wisdom of proverbs and the formularies of religion—wisdom replete as much with fallacy on this score as with truth. It is my conviction as an educator that the successful guidance of children can come only from the re-education of ourselves. When we learn self-control, the children will learn self-control; when we learn to behave, the children will learn to behave. Mastery of the principles of modern psychiatry will be the privilege of the few. Example is within the reach of all.

Reverting to the thought of the impenetrable wall that separates soul from soul, let me say in conclusion that the breach in that barrier can be made only by a *psychology of confidence*, by a *psychology of the square deal*, which will reveal to our children that their problems are our problems and that the solution of them can only come from our common love and understanding.*

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* Reprinted from *Our Children, a Handbook for Parents*, edited by Dorothy Canfield Fisher and Sidonie M. Gruenberg. Viking Press. 1932.

"Young Rebels"—and Their Parents

Two views on the problem of youth in a time like the present, when social upheaval and "radical movements" challenge them to more stringent action than the older generation may think wise.

ZELDA POPKIN AND WALTER LUDWIG

WILL IRWIN wrote an article for *Liberty* a few weeks ago called "Crime Crazy," in which he presented some details of the wave of lawlessness that is reported to have engulfed the nation's youth, and to have been largely responsible for the present furor about crime. In the middle of his article were a few paragraphs about adolescents on the picket lines and in mass demonstrations, which seemed to imply that youthful radical activity, mass protest against war, fascism, and social injustice, constitute just another form of juvenile delinquency. Will Irwin isn't the only one; a good many adults feel the same way.

It is undeniable that sixteen-, seventeen-, and eighteen-year-olds are leaving their names by scores on the police blotters of our larger cities these days. Hundreds of bright and ordinarily well-behaved high school and college students have achieved records of conviction for disorderly conduct, which may do them no good if and when they apply for admission to the bar or for places on the teaching staffs of public school systems. But to call them juvenile delin-

quents, to lump them with the youthful Dillingers, is to depart from truth or logic.

The only possible tie-up between the young gunman and the young radical, aside from the fact that both are liable to arrest for attempting to violate the sanctity of private property, is that they are products of the same economic and social cataclysm. Adolescent boys by thousands have gone in for robbery, assault, and larceny in our times, out of desperate need and disillusionment—no training, no jobs, no food or shelter save that provided by home relief, no prospects for the future. On the other hand, thousands of other adolescents have been stirred, by realization of the basic insecurity and inequity of the world they are growing into, to a defiance of constituted authority expressed in protest activities described as "radical." And in such activities as are represented by the second group rests some hope of diminishing the anti-social tendencies of the first. That does not mean, of course, that you can rid the offspring of poverty and social maladjustment, straightway of his desire to "stick up" a gasoline station by enrolling him in a junior branch of the American League Against War and Fascism, or even by registering him with the Boy Scouts. But activities of youth, that have as their objectives the creation of a world with less slums, less unemployment, more equal distribution of comforts of life, more schools, greater security, are directed at the very roots of crime. Moreover, the participation in such activities is evidence of an aroused social conscience, an enkindled sense of constructive responsibility, which, of itself, is the antithesis of crime and an antidote against it.

The curse of our times is public indifference. The typical American attitude toward social and economic problems is that of a playful, not overbright child. Everything from a kidnaping to a breadline, sooner or later becomes a revue joke and a popular song. The individual who takes contemporary problems seriously is looked upon as "queer." So, too, the young boy or girl who elects to spend the precious "carefree" days of youth in working for a better social order seems, to a great many of his contemporaries, a little "teched in the head," and possibly an unwitting tool of some pernicious alien influence that has taken advantage of his innocence.

Yet for youth to be radical is as normal as for youth to play baseball. It is one manifestation of the process of growing up, a process that has been repeated by each generation. Those of us who served our protest-apprenticeships in the Women's Suffrage Movement, in pacifist activities in 1916 and 1917, were no more beloved by the conservatives than N. S. L. members are today. We were a minority group then, just as young rebels are today; but we made a lot of noise, found ourselves involved in campus and street corner disturbances, and the papers gave us a great deal of space, so that it seemed as though we were more numerous and important than we actually were. The Hearst press didn't like us and the things we stood for any more twenty years ago than it likes the things young people do today. Suffrage was granted and the social structure did not fall; and the pacifist leaders, expelled from the colleges, managed to get along without diplomas, some of them very well indeed. The activities of today's boys and girls in combatting war and oppression, in agitating against R. O. T. C. and the abridgement of academic freedom, are old stuff to many parents, repetition of growth patterns personally experienced. To them these activities are neither dismaying nor terrifying, but rather an encouraging indication that there is a considerable number of articulate, intelligent young people who care intensely about things beyond their individual lives.

Weighing the Costs of Action

The experience of this sort of participation can be ennobling and enriching. Every boy and girl who tramped through rain and slush, to get signatures to petitions urging the release of Angelo Herndon, knew a thrill of victory and significant achievement when the telegraph wires flashed the word that Herndon was on the way to freedom. Those youngsters who went crackerless for weeks to impose the penalty of boycott on a biscuit manufacturer who had refused to treat with his organized workers, felt when at length the strike was settled that they had played some small part in bringing better living conditions to one group of workers. An anti-war parade is hard on the feet—but uplifting to the spirit—and to parents a far more heartening spectacle than these same children marching to death. A dance to benefit the children of strikers offers as generous a good time as a sub-deb party at the country club, and provides, besides, the satisfaction of human service. It is good to know that youth cares about something besides its own pleasures; that there are still kids who have hearts and human sympathy.

Yet if one accepts the general premises that it is good for youth to have social ideals, and good for society for youth to serve these ideals, one must accept as well the practical realities that this consecration to these ideals implies. The most significant of these realities is mass action.

The natural sequence of thinking and feeling intensely is doing something about it. The favored technique of doing in these times is the mass demonstration, and the sympathetic picket line. Neither of these finds favor with constituted legal and academic authorities. The consequence of a young man's expulsion from school for violation of school restrictions on radical activities, may have the effect of temporarily hampering his scholastic progress, preventing him from entering colleges of his choice, of barring him from professions of conservative standards. The picket line offers definite physical dangers, for policemen are not invariably judicious or kindly disposed, a night-stick is no toy, and a crowd turns easily into an uncontrollable mob. Arrest brings the possibility of conviction and a court record which may arise to haunt the young rebel when he goes job-hunting. Then, too, the secrecy with which boys and girls must organize and work in public schools and often in some liberal private schools is not always conducive to the emotional well-being of sensitive children.

No Time to Wait

THE realist must face the danger of disillusionment and discouragement; for the world is not easily changed by mass meetings and painted signs. Sacrifice and zeal do usually, at the most, yield only minor victories. It is hard, when you are setting out to change the world, to be satisfied with permission to distribute a handful of leaflets. These are the realities of the problem. To fail to recognize and consider them is as foolhardy as to take them too seriously, and set them up as inflexible barriers.

One might wish that youth would spend the time in learning, in finding out the facts about the structure of the world it lives in, in evaluating these facts, in studying the social changes it advocates, in acquiring adequate tools with which to create a better world. But youth feels that it cannot wait for the middle years when patience, skill, and judgment are matured. And perhaps it is right. The next war is almost upon it, and it fences with no windmills, but rather with an active, imminent danger, which threatens its life and security. Beyond high school and college, a world awaits without jobs or opportunity enough to go around. Youth feels that there is no time to lose in facing the issues with which the world of today is challenging it. Z. P.

OUR ADOLESCENT BOYS AND GIRLS do not plunge into the burning questions of the day without a considerable period of preparation for the dive. Any observant parent or teacher with an active memory knows how they get ready. Conversations with schoolmasters or around the dinner table; pamphlets, newspapers, and books; speakers at all kinds of meetings; discussions in classroom and a dozen other influences lead to some such bold assertion as "capitalism in America is done for." A rank generalization read or heard somewhere! Adolescent assurance is nevertheless asserting itself after the uncertainties of the latency (eleven- to thirteen-year-old) period.

Parents would not have so perplexing a time if the matter ended with reading, arguing, going to meetings. And often the interest of adolescents does stop just here. But more often when they are permitted to "go out to swim," the "darling daughter (and son) *does* go near the water." Many of them jump right in. Advocacy soon involves an act, and they take the plunge by joining something. Indeed, for reasons of companionship or hunger for recognition they may have already joined an organization which has helped to shape their point of view. The organization may be the school chapter of the newly formed American Student Union (formerly the N S L and S L I D), or the youth sections of the Socialist or Communist parties. Perhaps they may belong also to a departmental club at school; but their action group is likely to be one of the left-wing youth organizations.

In what action disturbing to parents may they become involved?

A one hour anti-war strike is to be called at school. Their club actively promotes the strike. With their fellow students they are to leave classes and participate in a demonstration for peace. The strike may be opposed by the school authorities. Perhaps the football squad or the huskiest teachers are to be at the doors to see that no one leaves the building. Will parents support this action by sending a note to school authorities consenting to their child's participation in the demonstration?

Or the action may involve one of the pledges that are everywhere in the air these days. The Oxford pledge, for example, adopted by the Columbus convention (December, 1935) of the American Student Union by which the student agrees not to support any war the United States may undertake. Or the loyalty pledge submitted for the signatures of all seniors in many New York City high schools.

Discussing the loyalty pledge, a girl in one of our own clubs reported, "There are seven girls in my class who will refuse to sign."

To which a high school senior retorted with a shake of his head, "Boy, they have a lot of courage. I think they haven't talked with their parents yet."

Probably they had not if the report of another student is typical. He said that though many parents in his school supported a petition protesting the loyalty pledge, "They all backed down when the principal said 'sign or no diploma.' "

What Shall Parents Do?

WHAT are parents to do when their boys and girls become thus involved in the activities of so-called "radical" movements? The business class parent with little background for understanding what this is all about may view these new interests of his child with tolerant amusement. Or if he does not feel secure, socially or financially, he may create a scene, shout that this tomfoolery must be stopped. How much teasing or brow-beating the child is in for depends upon the emotional balance and common sense of these parents, whose thought and behavior patterns their child is forsaking. If, however, our business or professional class home * is of recent working class origin or has had some identification with working class movements, the parents may take actual pleasure in their child's emerging social (son is more likely to call it "class") consciousness. "Our Eddie is growing up," they say; and their satisfaction is enhanced by Eddie's intellectual disdain of the trivialities which engross the children of neighbors and relations. Parents in this group sometimes stimulate the process. One father, comfortably placed professionally, delights to tell his children about his recollections of the Russian revolution of 1905. He has set out to acquaint them long before their adolscence with a revolutionary tradition. Such zeal may lead the child to repudiate progressive ideas. Unsuccessful in establishing himself with the child in other ways, the parent grasps at the progressive or radical position as the last stand of mutual interest. Sometimes he adroitly succeeds by capitalizing other antipathies. Likely as not he fails, as did the mother of progressive viewpoint who complained to me that her daughter denounced all mention of unions and strikes as un-American, liked to salute the flag and participate in patriotic exercises at school, and (bitterest pill to the mother) had joined the Girl Scouts! The child had discovered how she could effectively assert her individuality against a strong-willed parent and had wisely chosen security with her schoolmates in preference to standing room only among her mother's intellectual stock-in-trade.

Business and professional class parents who belong also to a minority group find their situation further complicated. The disintegrations of depression years have made their struggles no less poignant than those of working class families. If they have managed to keep a toe-hold on security, they are reluctant to jeopardize their hard won gains by any move calculated to bring economic risk or community disapproval. Their fears are expressed in a letter from a father for some time active in the labor and Socialist movements and now engaged in educational work with children. He writes:

> "Surely children of unpopular minority groups should not be considered good revolutionary material. We all know how easy it is for an entrenched ruling class to arouse prejudices against unpopular minority groups that present any kind of threat. If the members of the minority group should happen to have an unpopular religion, or a different racial strain, or be foreigners, their persecution only helps entrench the ruling class.
>
> "The effect on the minority groups must also be considered. The Jewish group in particular is already overworked emotionally, and while it may not be apparent to you, I can assure you that emotions are near the breaking point. In addition to the racial difficulties and threats that Jewish youth faces, it has become the concentration point for many radical organizations . . . and all are setting out to agitate. This heavy concentration on Jewish youth will contribute heavily to its increasing maladjustment, and expose it to further attack."

Such a warning from a parent and teacher sensitive to the risks of overstimulating a highly intelligent and culturally responsive group of youth, must be soberly considered, and at more length than I have

(*Continued on page 126*)

* While the reactions of working class parents may be similar to those of business class parents, there are special factors (such as lessened security and schooling opportunity for the children) which lead me to omit discussion of them here.

Parents' Questions and Discussion

These discussions are taken from "Parents' Questions," the forthcoming book by the staff of the Child Study Association. For further information about this book, see the announcement on page 122.

STUDY GROUP DEPARTMENT

CÉCILE PILPEL, *Director*—JOSETTE FRANK, *Editor*

The contents of a large box of cherries disappeared from the kitchen one afternoon, and there could be little doubt that our four-year-old, who had been playing near-by, was responsible. But he steadily denied knowing anything about it. What would be the best thing for me to do?

It was probably too much to expect a four-year-old to resist such a temptation in the first place. And the value of "truthfulness" for its own sake is also still too much for him to appreciate. By a little forethought we can grade our demands, and in this way to a large extent forestall such situations as this. When we know that the child has done a forbidden thing there is nothing to be gained by trying to make him confess it. Sometimes the very challenge, "Did you do this?" calls forth a defensive lie. The child is anxious not to displease us, for he needs our affection and approval. Therefore he will often give us the answer he knows will be acceptable. We ask too much of him when we ask him to risk our anger or disapproval.

There is no need to place upon the child the burden of guilt or denial. It is important, however, to have him understand the effects of what he has done. In this case the real issue is the disappearance of the cherries which had been intended for another purpose. The child will readily appreciate how his depredations have caused inconvenience or deprivation to other people, and this will be likely to affect what he will do next time.

What can one do when a child evades the spirit, while obeying the letter of commands? My boy of seven had been forbidden to buy ice-cream between meals. But we live near a summer road-stand where he goes with other children. He buys water-ice, and justifies himself on the ground that this is permissible since it is not "ice-cream."

This type of evasion is common, especially in the face of too many or too trying prohibitions. Why must this child be forbidden ice-cream? We need not necessarily carry over winter rules into the summer time. We have to realize that a near-by road-stand is a strong temptation. So also is the urge to do what the other boys do, to buy what and when they buy. Why not allow him to have this "meal" with his fellows and, if necessary, take it into account in planning his other meals? We should consider well the rules we lay down for our children—especially the "don'ts"—to see whether we are perhaps making them too exacting, too difficult, or perhaps just too many. Very often it is just this which drives them to evasions and other forms of misbehavior.

My two little girls have been giving their outgrown clothing and surplus toys to the laundress's child. I have been sorry to find them growing self-righteous and smug about it; but I don't quite know how to encourage a more desirable spirit of giving.

We know that giving is a form of ego-satisfaction; no matter how directed into socially useful channels. Children are simply more frank than adults in expressing their satisfaction in this respect. If, instead of thinking in terms of *giving*, we ourselves *feel* in terms of *sharing*, the children may in time develop the idea that they are simply supplying things where they are needed rather than giving largesse from their own plenty. The child needs to learn in his own family relationships, that "charity begins at home," that there is need for shar-

ing and consideration and concern for others within the family as well as outside of it. "Giving" can then be readily translated into "sharing." Any intelligent child realizes very early that there are marked differences in the economic status of the people who make up his world. It is up to us, as parents, not to try to gloss over this fact, but rather to let our children know that we are aware of the unequal distribution of material things, and to help them develop a concept of social justice progressively, as they grow older.

I find myself puzzled at Christmas and birthdays. My children receive a great many gifts from both family and friends, which they enjoy and have come to expect. I believe that they have real pleasure in giving, too. Yet I find myself more and more disturbed at the apparent lavishness that results. We are not a wealthy family; yet, compared with others who are actually in need, we have so much. How are our children to become aware of real poverty and want in the world, and to develop a conscience about social ills, if all they see is merriment and abundance? Should I take them on a trip through the slums, "to see how the other half lives," in the good old-fashioned way? It would seem to me artificial, and would, I am afraid, only result in priggishness. And charity today has become too "organized" for just giving to "the poor" as the children call them.

There is no satisfactory answer to your problem. One of the evils of extremes of poverty and wealth is that the twain shall rarely meet in the spirit of brotherhood which we associate with Christmas. As your children grow older, let us hope that they may develop the belief that both poverty and wealth in extreme forms are social ills, upon the cure of which our best intelligence must be brought to bear—that "charity" as such is a mere makeshift.

Meanwhile, it is possible to manage Christmas giving in a way which will have real value and partake less of a hollow kind of lavishness. There are gifts which have more or less lasting value for the children—back-yard play equipment, blocks, bicycles, games—all sorts of things which can be shared with friends and which make for development. When these are expensive, several members of the family may club together for a joint gift. Unnecessary and showy gifts in which the pleasure is merely transient can be limited or dispensed with altogether. And it might be wise to let the children know that there are certain pleasures which the family has chosen to do without in order to find money to send elsewhere.

As for their realization of obligations toward others less fortunate than themselves, the spirit of giving is best begun in the intimate home circle. The sensitiveness, sympathy, generosity which children meet in those immediately around them, the pleasure derived from giving and receiving and loving within the family group, are the fundamentals on which this larger social sensitiveness must rest. Sitting up late to finish the sofa cushion for grandmother, foregoing some pleasure for themselves in order that their Christmas allowance can be made to include a gift for the much-loved family cook—these are experiences which have more real meaning for children than a trip through the slums, which at best would be a mere glimpse of strange "poor children" from another world. Perhaps they do know some children in need—the laundress in the country who has nine children and whose husband is out of work, the family of the man who tends the furnace. If your children have known them personally, so much the better. If not, you may be able to tell about them in a way to make these people real and close. If you yourself start collecting suitable things for a box for such a family, the children will probably take an interest and want to contribute. You cannot force such an interest, and the task is hopeless if it becomes artificial. Granted that such procedures have a certain tinge of "lady bountiful"—a role which no sensitive person enjoys—still life as it is today offers no real way around it.

From family stories I know that my grandfather had a violent temper—the kind people remember. Neither I nor my husband has what I would call a bad temper, but our son certainly seems to have inherited this trait from his great-grandfather. He has had fits of temper ever since his infancy, and I feel helpless about them. He is seven now. Is there any possibility that such an inheritance can be overcome? I feel it will be a handicap to him all his life.

What is called "temper" or "temperament" is, so far as we know today, a composite expression of personality, in which the physiological (particularly the glandular) processes of the individual play a large part. It seems certain that the constitutional make-up which is expressed in such traits is transmitted to children by their parents. But the possible combinations of inheritance are so endless that we must not think of likenesses as being

passed on without variation. Thus while "temper" cannot be transmitted as such, a child may inherit a physiological make-up which may predispose him to react more violently than others.

It would certainly be unwise to hold "grandfather's temper" before your child as a "dreadful example" of behavior which has left its mark on succeeding generations. I would suggest first that his health be carefully checked, so as to discover and correct any possible physical deficiencies which may be making him irritable. But what is perhaps even more necessary is a careful psychological study of the child and of the earlier methods of discipline used with him. It is very possible that you were influenced in his training by your fear of his inheritance and of your own helplessness in the face of it. His early outbursts may therefore not have been met constructively, and perhaps he even senses your fear and his power because of it. It has been said that "the home is a despotism, governed by the worst disposition in it"—a discovery your boy seems to have made for himself. You will have to reconsider carefully his earlier training, and ask yourself whether your fear of "grandfather's temper" led you to be too severe. On this basis you should be able to evolve a more satisfactory procedure. Whether or not he has inherited certain temperamental traits, he can surely be helped now to healthier and more satisfying ways of behaving.

Isn't there some way of keeping children from this everlasting mimic "gun-play?" My husband and I are both pacifists and it is really painful to us to have our eight-year-old dashing about with toy pistols and commands to "stick-'em-up." I have tried confiscating the guns, but somehow or other a new one always appears (either he buys them with his allowance or gets them in "trades" with other boys). Do we have to stand by helplessly and watch our little son sharpen his appetite for war?

"Gun-play" is as old as guns—much older, in fact, for guns have merely replaced javelins and swords, and children have made wooden swords, arrows, and sling-shots since time immemorial. Now in a mechanical age these new playthings are cheaply procured. And the same interests and dramatizations of events that once stirred them to the use of the sword and the sling now lead to play with guns. We do not know with certainty just what deep instinctive need it is that drives men to fight, to shoot at one another or at animals. But it seems fairly certain that some such need does exist, and is better faced than ignored. (To confiscate a child's gun is, as you seem to have discovered, merely to play ostrich.) We can, if we wish, ask the child not to play with his guns in our presence, but on the ground of consideration, not of the rightness or wrongness of this kind of play. We must also realize that the child has but a very vague idea of "war" as we know it, and no idea whatever of its major causes, its horrors, and dreaded by-products. All this we, from our own knowledge, read into his mimic battles.

Children can and do learn, as they grow older, that social living is better conducted by peaceable means. Here is our point of attack on the "war spirit" we are so anxious to forestall. "Love thy neighbor" is a social and ethical concept which children begin to learn in their play and work. We can help them gradually to apply the same standards to their own personal relationships and to those of nations.

As to the gun-play itself, all we can do is to see that the toy guns are not really dangerous and that the child has plenty of other interests and activities, too. If he has other suitable things with which to exercise his powers successfully, he will not be satisfied long with the very limited scope of gun-play.

What can be done with a boy of nine who always puts off or evades tasks required of him?

We have to expect that a nine-year-old will find many things more engrossing than the tasks imposed upon him by our grown-up world. At the same time we also have to help him progressively to take these responsibilities. The tasks which we demand of him must bear some relation to his own felt needs and level of understanding. His responsibility for a certain amount of care of his own things, for cooperation in family chores, for attention to his homework—all these he should be able to understand and gradually to accept. At nine he will still need some reminding, for the distractions are many. But reminding must take account of what he is doing at the moment, of what his own plans of work and play may be, and of his particular interests and temperament.

Nearly all children show some tendency to slide out of unpleasant or irksome tasks. Conscience develops slowly and inner compulsions to shoulder responsibilities often seem to parents distressingly absent.

"Will he ever develop a sense of responsibility?" they anxiously ask themselves, when John for the dozenth time has neglected to sift the ashes, his only chore in a busy household.

Yet they are amazed to find how conscientiously he discharges his duties as treasurer of his club, how tirelessly he cared for his sick dog and regularly administered the treatment prescribed by the veterinarian. What children will do in tasks of their own choosing is perhaps some indication of what they are really capable of when incentives are strong.

But it is true that a boy of nine or older who seems to lack all interest and ambition, who seems unable to sustain work or to overcome obstacles connected with projects of his own, needs special attention. It may be that his own interests have never been discovered, or possibly that the emotional tangles of his life are preventing him from putting forth real effort.

My thirteen-year-old daughter came home from school one day very nervous and upset. In much distress she told me that she had cheated in an examination. What could she do to atone? I suggested that she ask the teacher's forgiveness. Two weeks later I again found her in tears, sobbing, "I just can't get over having cheated like that!"

We would do well, in such a case, not to put too much emphasis on the moral issue involved in the cheating, for apparently the girl was already only too aware of her wrong-doing. It might be better to direct her thoughts to something more forward-looking. What had driven her to cheat? Probably her own lack of mastery of the subject matter. Then why not get right to work on studying that subject so that the temptation to cheat will not again occur? Such a positive suggestion will help her to realize that in this and in other difficulties which may arise there are more constructive ways out than extremes of repentance. One also wonders in these exaggerated cases of shame in children (and in adults, too) what lies beneath their protestations. Frequently their guilt is caused by something very different from its apparent reason. The particular situation is used as a mask for other problems of deeper origin. Without making her feel that you are too concerned, it might be wise for you to try to find out if she has anything else "on her conscience."

The boys my fourteen-year-old goes with are beginning to play cards for money. Both my husband and I thoroughly disapprove of this kind of play, but I am afraid to interfere lest my boy lose his friends if he does not "play their game." What can I do?"

What is the basis of your disapproval of his playing for money? Is it a question of abstract principle, or is it a fear that he will find this a too easy way of getting money, or that he will find himself losing money which he needs for other

(*Continued on page 127*)

Suggestions for Study—Character Training

TOPICAL OUTLINE

1. The Emotional Basis of Character Education
   - Importance of self-esteem and security.
   - The child's need for belief in his parents' understanding and affection.
   - The need for social approval in the family; in the outside world.
   - "Character training" as synonymous with sound emotional development.
2. Training in Early Childhood
   - Moral consciousness as a slowly developing sense in children.
   - What are we justified in expecting at various age levels?
   - Rewards and punishment as a means of developing a feeling for ethical values; other means.
3. The Adolescent and Young Adult
   - Meaning and management of friction between parents and children.
   - The widening horizon—value of contacts outside the home.
   - Responsibility—its meaning and importance at various ages.

PROBLEMS FOR DISCUSSION

1. The parents of a seven-year-old are disturbed because he sometimes yields to the temptation to tell a falsehood. How should his parents proceed in order to awaken in him a real respect for the truth?

2. A mother feels that it would be a good thing for her eleven-year-old daughter's development if certain chores were expected of her regularly, such as taking the dog for his daily walk, keeping her own room in order, helping to get dinner two evenings a week. Do you agree that such a procedure helps develop character? What conditions might cause you, as a parent, to modify this plan?

BOOKS FOR FURTHER READING

See the books reviewed and listed under *Book Reviews* on the following pages.

Book Reviews

SINCE personality is a compound of many elements, we find aids to the understanding of character development in the contributions of workers in widely separated fields. In the books reviewed in this issue we find the psychiatrist, the sociologist, and the anthropologist, each studying personality from his own angle.

Dr. Aichhorn sees the personality as developing chiefly through the patterning of fundamental drives by the family. He seeks to help the individual to adjust through a thorough understanding of the subconscious factors governing family relations. Dr. Aichhorn is a psychoanalyst, justly famous for the success of his work with maladjusted children. Combining technical equipment with a rare human sympathy and a direct, dramatic style, he has given us an unusually readable account of the contribution of psychoanalysis to the understanding of human nature.

Dr. Dollard, the sociologist, believes in studying the individual and his social significance by means of a life history, because that method shows the individual as a whole. However, he says, no life history is adequate unless the investigator constantly keeps in mind that personality is largely affected by the cultural development of the society in which he lives. This will determine his attitudes and aims and the nature of the demands his family make on him.

Dr. Benedict, the anthropologist, reaffirms the importance of the cultural setting in determining the individual adjustment, and adds the thought that certain behavior patterns which we think basic may be seen only in our own culture, while other cultures satisfy similar drives in entirely different ways.

These books by no means exhaust the possible roads to the understanding of character. Experimental psychologists, philosophers, and educators are most often thought of as chiefly concerned with problems related to what we loosely call "character." Many of their writings are listed below. But these less usual approaches of the psychiatrist, sociologist, and anthropologist should also be helpful in giving perspective to our ethical and psychological concepts of character development and training.

R. L. AND H. G. S.

Wayward Youth. By August Aichhorn. With a Foreword by Sigmund Freud and a Note About the Author by the Editors. Viking Press, 1935. 236 pp.

The significance of the author's contribution to the theory and practice of handling the adolescent delinquent has long been appreciated by those who have read the German edition of this book or who have attended Dr. Aichhorn's seminars and seen his work. His knowledge grows out of a long experience, in which sympathy and intuitive understanding played the leading role, later enhanced by his analytic experience. Unfortunately no book can give more than a small measure of this wide experience.

The author shows that the task of upbringing is to lead the child from his original, primitive a-social state into that of a social being, but that this training can only be successful if his emotional development pursues a normal course. Later in the book failures of personality development, as expressed in a-social activities, are discussed, together with their relation to original disturbances of emotional development. Delinquency is considered as a "dynamic expression attributed to the interplay of psychic forces, which have created the distortion which we call dissocial behavior."

A distinction is made between delinquent behavior arising from a neurosis—that is, an *unconscious* conflict over love relationships—and dissocial behavior, in which there is an *open* conflict with the outer world because of the frustration of childish desires. In many cases, however, both factors play a part.

The author points out the difference in the type of relationship which must be established between child and worker, depending on whether an analytic or a training situation is to be developed. In the former case, it is important for the original situation with the parents to be relived, but in the latter, the psychiatrist acts in such a way as to prevent this reliving of the earlier experience.

The variety of both symptoms and causes of maladjustment is emphasized, as well as the ineffectualness of generalizations and preconceptions regarding

them, and the danger of considering the disappearance of the unsocial symptom as a "cure." Cases in which a clue to the problem was obtained in one or a few interviews and a line of treatment evolved, as well as those where a longer period of treatment was needed, are presented and discussed.

No definite diagnostic or therapeutic system is offered, but various types are illustrated by graphically worded case histories. Treatment methods are discussed in the same fashion. Throughout one gets the impression that intuitive understanding came first and conscious grasp second. This gives the book special value, because of the clarity of the author's insight into individual problems. But it is evident that results can be obtained only by those greatly gifted by nature with understanding, or by a sympathetic person who is well trained analytically. However, the chapters on institution management are very definite in their statement of principles and the need for analytically trained workers. Very practical also are the inferences that can be drawn from the examples of the approach to the child in the court and institution.

The book also includes a simple and clear restatement of Freud's theories of the pain and pleasure principle, its relation to the reality principle and to the ego ideal. Exception might be taken to the statement that the delinquent is rarely perverse or inverted, as the experience of others indicates that strong homosexual trends are fairly frequent and where not overt, are just below the surface.

FLORENCE POWDERMAKER, M.D.

Criteria for a Life History. By John Dollard. Yale University Press, 1935. 288 pp.

Dr. Dollard starts with the premise that the "life history" is one of the major means of gathering material and promulgating theories in the social sciences. He goes on to establish seven criteria which shall constitute the adequate life history, and without which this method cannot make its complete contribution: First, the subject must be seen in his social tradition, so that we may not attribute to whim, accident, or organic drive that which is really a manifestation of the culture in which he lives. Second, the body and its drives must be seen as the motive power offered to society. (This excludes the biological-mechanistic and instinct views of behavior.) Third, the importance of the family as the transmitter of the existing culture must be recognized. Fourth, the life history must show the *process* by which basic drives are converted into social behavior. Fifth, the continuous character of experience from birth to death must be emphasized, so that we find no isolated segments of character acting independent of the whole self. Sixth, society as a growing and dynamic entity must be carefully and continuously specified as a factor in the behavior of the individual. And finally, the life history material itself must be organized into a working theory.

Dr. Dollard examines life histories of the Adlerian, Rankian, and Freudian types, two sociological life histories, and Wells's *Experiment in Autobiography*. He finds that none of these meets all seven of his standards. The two sociological studies are strong where the psychiatric studies are weak; but they put too much emphasis on the society and not enough on the individual. And Mr. Wells is shown as attempting to meet all the criteria but meeting them faultily and inadequately because his facts are either missing, half digested, or hazed with sentimentality. Rank and Adler cling to too narrow an interpretation of behavior, both psychiatrically and socially. Freud comes nearest to giving what the author would accept as a well rounded and integrated picture. His only shortcoming is not seeing the cultural background within the system of a larger society.

RUTH LANGNER

Patterns of Culture. By Ruth Benedict. Houghton Mifflin Company, 1934. 278 pp.

Our social aims, our concepts of right and wrong, of the good life, of social necessity, of human nature, of normality and abnormality—all these are the result primarily of the cultural pattern around us. Most of us accept these standards as universal and inevitable, failing entirely to realize that totally different and often contradictory ideals and norms seem equally inevitable to persons who have grown up within different cultures. People commonly accept as "instinctive," forms of behavior which other cultural groups have never even imagined, and classify as socially dangerous or mentally sick personality types which are outstandingly successful in meeting the demands of a different social setting.

All this Dr. Benedict points out in this extremely interesting book, illustrating her argument by detailed descriptions of three primitive cultures in which widely differing ideals are expressed through patterns remarkably consistent within themselves but surprisingly diverse in respect to each other.

While it is unquestionably true that we must live, and educate our children to live, within the accepted norms of the culture of which we are a part, open-mindedness toward social change and tolerance of individual deviation become increasingly possible when we view our own standards in the perspective of this broader anthropological knowledge.

HELEN G. STERNAU

Books on Character Development and Training

I. Contributions from Philosophy and Ethics

In the thinking of philosophers and educators we find the most direct approach to character training. The large body of literature concerned with religious education has been arbitrarily excluded from this list since it will be considered in some detail in the February issue of Child Study—"Religious Education in a Changing World."

The Moral Instruction of Children
By Felix Adler. *Appleton. New ed. 1920*
One of the earliest and best contributions on the problem of direct moral instruction, with a discussion of methods by which it may be imparted.

Building Character
Chicago Association for Child Study and Parent Education. Univ. of Chicago Press. 1928
Proceedings of the Midwestern Conference on Parent Education, 1928. Among the topics considered are Scientific Attitudes Toward Character Development; Emotional Health of the Child; and Standards for Character.

What Ails Our Youth?
By George A. Coe. *Scribners. 1924*
An exposition of the thesis that the flaws are not in youth, but in a kind of education which ignores the conditions of a post-war age; emphasizes the need for flexibility in meeting a changing world.

Love in the Machine Age
By Floyd Dell. *Farrar & Rinehart. 1930*
A plea for the present age, which the author believes has possibilities beyond the imagination of the older generation. Contains interesting interpretations of the attitudes and standards of the modern adolescent.

Human Nature and Conduct
By John Dewey. *Holt. 1922*
An exposition of how conduct and the whole system of response are influenced from infancy by the prevailing attitudes of the adult world, with suggestions on guiding human nature progressively toward better ways of living.

Our Children, A Handbook for Parents
Ed. by Dorothy Canfield Fisher and Sidonie Matsner Gruenberg. Viking. 1932
Discussions by thirty recognized authorities, summing up the best current knowledge about the child. Section II, *The Child at Home*, and Section IV, *The Child in the Outside World*, will be most helpful for this topic.

Character Education
By Charles E. and Edith G. Germane. *Silver, Burdett. 1929*
Presents a theory of character building and suggests how it may be applied. Part I discusses the problem in the school, and Part II cooperation by the home.

Character in Human Relations
By Hugh Hartshorne. *Scribners. 1932*
Proposes a general theory of character and offers a practicable basis for educational procedure, making character a major objective.

A Preface to Morals
By Walter Lippmann. *Macmillan. 1929*
An inquiry into the problem of those who, no longer believing in the religion of their fathers, are perplexed by the consequences of their own irreligion.

Character Education
Natl. Education Assn. Tenth Annual Yearbook. *1932*
A compilation of articles by the Commission on Character Education attempting to point the way for constructive work in the schools, so that they can give conscious attention to character education.

Lives in the Making
By Henry Neumann. *Appleton. 1932*
A mature consideration of the whole problem of character training which stresses the positive rebuilding of the social structure.

Selected Readings in Character Education
Ed. by Dennis Clayton Troth. *Beacon Press. 1931*
A compilation of well chosen articles which emphasize the need of moral training in education as a whole.

II. Contributions from Research Psychology

These studies represent source material on character education—facts gleaned from the direct study of various phases of children's behavior. The work of students, addressed to students, they are of great importance in the field, but except for a few indicated exceptions, are somewhat unsuitable for general reading.

Anger in Young Children
By Florence L. Goodenough. *Univ. of Minn. Press. 1931*
A full account of anger outbursts in young children as recorded by mothers, with a critical evaluation of results.

Social Development of Young Children
By Susan Isaacs. *Harcourt Brace. 1933*
A first-hand study of the social development of a group of young children in the author's progressive school, interpreted from the psychoanalytic point of view. Enlightening to parents interested in the sexual development of normal children.

Race Attitudes in Children
By Bruno Lasker. *Holt. 1929*
A study of children's reaction to racial differences and the development of racial prejudices.

Studies in the Nature of Character
By Hugh Hartshorne, Mark A. May, Julius B. Maller, and Frank K. Shuttleworth. *Macmillan*
Vol. I. Studies in Deceit. *1928.*
Vol. II. Studies in Service and Self-control. *1929.*
Vol. III. Studies in the Organization of Character. *1930.*
A detailed presentation of the results of a careful and scientific investigation by the Character Education Inquiry.

The Development of Character Traits in Young Children
By Amelia McLester. *Scribners. 1931*
A record of children's free discussions of the moral principles involved in their work and play—with a survey of the field of character education. A helpful book for mothers and teachers.

The Moral Judgment of the Child
By Jean Piaget. *Harcourt Brace. 1932*
An important but difficult contribution to our understanding of the child's gradual development as an ethical and social being.

The First Two Years—Vol. III, Personality Manifestations
By Mary M. Shirley. *Univ. of Minn. Press. 1933*
A study of the personality development of twenty-five babies, carried on by the Institute of Child Welfare of the University of Minnesota.

Children's Behavior and Teachers' Attitudes
By E. K. Wickman. *Commonwealth Fund. 1928*
An investigation of the behavior problems of public school children in Cleveland, Minneapolis, and Newark.

University of Iowa Studies in Character
Iowa Child Welfare Research Station. 1927-1935.
A series of direct studies of the behavior and attitudes of children, including the work of a number of investigators and covering a wide variety of topics—among them, anger, truthfulness, and attitudes toward law, race prejudice, and social justice.

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Science Contributes—

Alexis Carrel on "The Mystery of Death"

IN THIS era of specialization, Dr. Alexis Carrel, the noted biologist who won the Nobel Prize for medicine in 1912, is one of the few scientists who also recognize the need for integration and synthesis. So long as all specialists in research are engaged "in learning more and more about less and less," the result of their work is likely to remain an unassimilated mass of "knowledges," less significant and less practically useful than they would be if it were possible to organize them in relation to each other. Dr. Carrel's book, *Man, the Unknown,** is an attempt to point the way toward one such integration.

Much remains to be learned—perhaps some things can never be learned—about these mysterious beings who are ourselves. Dr. Carrel summarizes what we already know in the strictly physical realm and points out the many lines along which research must proceed further in studying the infinitely complex structure of the human organism. But perhaps the most distinctive contribution of his book lies in the fact that Dr. Carrel—though himself a scientist engaged in physical research—takes cognizance of the non-physical, non-material aspects of human life. In his efforts to see the truth about man and see it whole, he does not exclude from consideration such "inexact," or at least at present unmeasurable, sciences as psychology, education, and sociology, or even such still more problematical realms of thought as telepathy and the possibility of life after death. Though there may be many to question his criticisms, theories, and speculations in these fields, no one can doubt the value of this contribution in thus bringing together all the questions about his own existence for which man has long sought and is still seeking answers.

Dr. Carrel recently talked more at length about that one of these questions on which men of all time have most passionately sought light—"The Mystery of Death." Speaking on this topic on the twelfth of December before an audience which taxed the New York Academy of Medicine far beyond its capacity (more than two thousand were turned away), Dr. Carrel said in part:

Death possesses the manifoldness of life. . . . It is not an extraneous accident. It is a part of our self. It is present in the genes of the ovum. It works within our tissues and blood still more actively before birth and during infancy than in youth and maturity. It is probably the price that we have to pay for our agility, the compactness of our body, the beauty of our consciousness. We are as ignorant of death as we are of life. Human personality and its development are a mystery. A mystery, also, its disappearance. But we should realize that there are two kinds of mysteries—those which can be conquered by our techniques, and those which are forever beyond our reach. The immense night that surrounds the flame of human intelligence hides two concentric realms—the realm of the Unknown, and the realm of the Unknowable. There is a frontier between these two worlds, a wall that we shall never climb. On which side of this wall is death located? We do not know. To find an answer to this question will be a long and difficult task. However, in the course of a few hundred years, science may be capable of ascertaining whether or not death is to remain forever a mystery. . . . Dismissing temporarily, as irrelevant, all theories and doctrines, hopes and beliefs, science will be compelled by our own curiosity to develop new techniques, to discover new facts, to enter new territories. But for the present, we must content ourselves with the scarcity of our data.

There are two types of death—premature death, brought about by an accident or a disease, and natural death, which is the result of senescense, of the wearing out of tissues and organs. If scientific research is allowed to go on for eight or ten centuries, all diseases may be suppressed. But there is no hope of ever conquering senescence and death. Death is immanent in life. It depends on factors that are inherent in the constitution of the body. Premature death, as well as natural death, is the necessary outcome of our mode of being.

In spite of its manifoldness the adult body still possesses the unity of the egg, from which it originated. . . . Death resulting from old age, or natural death, is determined by the same factors that cause the growth of the child and the maturation of the adult. The mechanisms responsible for

* *Man, the Unknown*, by Alexis Carrel, M.D. Harper & Bros. 1935.

the death of the old individual are already at work in the body of the embryo. Growth, senescence, and death are the outcome of irreversible chemical changes taking place ceaselessly within the tissues and the blood. These changes can be compared to a stream, which flows not in space, but in time. Natural death is the expression of a certain type of constitution. In the same manner as the body is limited in space, it has temporal frontiers. Since the time marked by a clock is recorded within all living beings by irreversible changes, the conquest of death is unthinkable. . . .

Man will never conquer death; for death is an essential characteristic of our self. But he will not tire of seeking youth. Medicine and hygiene have already considerably reduced the number of premature deaths. Each new-born child has a life expectation of nearly sixty years. Still more important results will be obtained when degenerative diseases are better known, and when accidents are prevented. Some day almost every individual may reach senescence and die of old age. Can we progress farther? Perhaps if we learn more about these mechanisms of life that bring about death. This problem can be attacked in several different ways.

The first one consists of analyzing the conditions responsible for the aging of tissues. Such studies are the main purpose of two methods: the method of tissue culture, and that of the cultivation of whole organs outside of the body. When small fragments of tissue, removed from an organ, are cultivated like colonies of bacteria, they grow for a while, age, and die. What is the cause of death? Probably the waste products set free by the living cells. According to this hypothesis, the colonies of cells were washed frequently in a saline solution, and given proper food. A striking result was obtained. Aging and death were suppressed. The colonies originating from a fragment of tissue extirpated from a chick embryo nearly twenty-four years ago are still alive. Not only are they alive, but they grow as actively as on the first day. They double in size every forty-eight hours. Two important facts were brought to light by this experiment. First, removal of waste products and proper food prevent, in a colony of tissue cells, the occurrence of death. Second, the cells that build up the body are capable of unlimited multiplication. They are potentially immortal. Still more useful information can be obtained from viscera living outside of the body. An organ such as the thyroid gland, ovary, testicle, spleen, etc. is placed in an apparatus recently invented by Charles A. Lindbergh, where it is completely protected from bacterial infection. Through its arteries a nutrient fluid is caused to pulsate and circulate, just like the blood pumped by the heart through the whole body. Under these conditions organs taken from dead animals not only survive, but also grow, and set free active substances in the circulating fluid. Thus, the mechanisms underlying the development, or the degeneration, of anatomical structures may be analyzed. The presence of certain chemical substances, and the lack of elimination of waste products are found to cause most of the alterations in the organs.

A second manner of opposing death is the search for the physiological factors that determine longevity. Although modern hygiene has greatly increased the average duration of life, it has not added one year to the life span of the individual. The existence of centenarians, however, demonstrates that our body possesses greater potentialities than we realize. There are, probably, besides hereditary qualities, certain modes of life, certain diets, certain mental attitudes capable of promoting longevity. The study of these conditions is still in its infancy. However, it has already brought to light some significant facts. For instance, the population of pure-bread mice, which inhabited the mousery of the Rockefeller Institute, showed that longevity does not depend only on heredity, and that it can be modified at will. These mice lived on an average of seventeen to nineteen months. A mouse of twenty months can be arbitrarily compared to a human being of sixty years. Thirty-two months is a very old age. In several groups of the population, no mouse reached this age. In 23,000 animals that were observed during the entire course of their existence, only five were caused to live more than thirty-eight months. One died at forty-two months. The age of thirty-two months may be assumed to be equivalent to extreme old age in human beings. The experiments demonstrated that as simple a factor as a modification in the diet is capable of augmenting longevity. But the diets that determined an increase in the stature, in the *average* duration of life, in the number of the young and the size of the litters, and a decrease in the incidence of pneumonia, did not promote longevity. On the contrary, the life span increased in groups fed on diets that reduced the size of animals and caused a high death rate during the first month of life. These diets were of great diversity. For instance, fasting, combined with a well-balanced diet, for several generations, increased the longevity of the

(*Continued on page 128*)

In the Magazines

A New Emphasis in Character Education in the Elementary School. By R. W. Bardwell. Wisconsin Journal of Education, December, 1935.

"In that part of our general effort to educate children which we call moral training or character education, we are tending more and more to the viewpoint of mental hygiene." We now emphasize security for the child, consideration of individual capacity, purposeful creative tasks, the gradual assumption of responsibility by the child, and cooperation, rather than competition, in school life. Trained psychologists and psychiatrists are called in to assist in handling the problem child; and the teacher is being taught to view his role as that of counselor rather than task master.

Your Child Needs Friends. By Rhoda W. Bacmeister. Parents' Magazine, December, 1935.

Playmates are necessary to the child's social and emotional development; and friends of the same age are his greatest need. Under helpful and understanding supervision, such as that of the trained nursery school teacher, the techniques of friendly cooperation may be learned, but "we cannot expect adult performance in courtesy, cooperation, and consideration from little children." Typical social behavior of young children is described and interpreted in this article, with suggestions for helpful methods of adult guidance.

Recreation and the Good Life. By Eduard C. Lindeman. Recreation, December, 1935.

A sociological approach to recreation based on the author's concept of "the good life" for all. "Recreation is not a set of exercises or activities, but is primarily an attitude toward life" and consequently an integrated part of the good life. The world needs people who get fun out of doing things together, and in whom the balance between freedom and authority is authentic. Recreation at its best can help to produce such personalities.

The Rebellious Adolescent. By Winifred Richmond. Parent-Teacher Magazine, December, 1935.

Rebellious youth is best understood, the writer believes, if we appreciate his vital need to break away from childish love-relationships and dependence upon his parents, and to establish himself as a mature individual.

Making a Remote Culture Vital. By Willowdean C. Handy. 69 Bank Street, October, 1935.

A progressive teacher, herself a trained ethnologist, tells in fascinating detail of a project in Oriental culture in which she sought to bring to her class of twelve-year-olds not only the poetry and beauty of the East, but also a real understanding of people who differed from them racially, and a true respect for beliefs they did not share.

Do Your Children Make Friends Easily? By Maud E. Watson. Camping, December, 1935.

The properly selected camp enables the child to choose friends without parental domination and to find in them emotional satisfactions which he needs.

Place for Youth. By Beulah Amidon. Survey Graphic, December, 1935.

An account of the work of the National Youth Administration, with a discussion of the "working details of the student aid plan."

On Adopting a Baby. By Dr. R. L. Jenkins. Hygeia, December, 1935.

A brief analysis of the problems involved in adoption—for the child and for the adopting family—with helpful discussion of eight basic rules for "prospective adoptive parents": be sure you want to adopt a child; consider whether or not your home is a good risk for adoption; be careful whom you adopt; take the child "on approval" if this is possible; make the child feel secure in your home; do not spoil him; tell the child of his adoption as soon as he is able to understand; stick to your bargain.

The Plight of the Hard of Hearing. By Marie A. Pless. Occupations, December, 1935.

Slight impairment of hearing, a common handicap among children, may present serious obstacles to general adjustment. Parents, teachers, and guidance counselors are urged to recognize the facts and adopt the procedures most helpful in these cases.

For Your Friends — A NEW BOOK — For Yourself

PARENTS' QUESTIONS

discussed by
staff members
of
THE CHILD STUDY ASSOCIATION
OF AMERICA

Sidonie M. Gruenberg
Cécile Pilpel
Josette Frank
Zilpha C. Franklin
Anna W. M. Wolf
Ruth Brickner, M.D.
Berthe Goodkind

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Published by
HARPER AND BROTHERS

HUNDREDS OF PARENTS are in reality the authors of this new book—it is they who over a long period of years have asked the questions upon which it is based. The two hundred questions selected for the book represent most of the perplexities, big and little, that are part and parcel of family living—Habits and Habit Training, Discipline and Authority, Healthy Attitudes Toward Health, Capacity and Training, Sex in Childhood, the Child's Emotions, Character and Spiritual Growth, School and Home, the Child in the Outside World, and Parents as People. Each chapter also includes a brief summary of basic principles, and a "story" based on a Consultation Service study.

BY SPECIAL ARRANGEMENT with the publishers, Harper and Brothers, this book of about 300 pages will be priced at only $2.00. The Advance Offer of $1.50 gives you the advantage of a further saving of 25 per cent.

THIS Advance Offer has been continued until January 27—the date of the luncheon which the Association is holding to mark the publication of the book. (For a more detailed announcement of the luncheon see the Calendar.) Advance orders will be filled with the first copies off the press on January 27. Send names and addresses—your friends' and your own—with check or money order to Association Headquarters at once to assure prompt delivery.

ADVANCE OFFER—$1.50 LIST PRICE—$2.00

Publication Date—January 23

SPECIAL ADVANCE OFFER continued to JANUARY 27

News and Notes

Robert E. Simon Memorial

A plan to establish a memorial fund in honor of the late Robert E. Simon has been announced by a committee of educational and civic leaders, associates of Mr. Simon for many years. The annual income of the fund, which will be administered by a selected board, will be used to perpetuate Mr. Simon's civic and educational interests.

The chairman of the Memorial Committee is Mrs. Robert V. Russell, president of the United Parents Association of New York City, of which Mr. Simon was the founder and, for three terms, the president. Mr. Henry Bruere, president of the Bowery Savings Bank, and a former associate of Mr. Simon's on various citizens' committees, acts as treasurer, and Miss Marinobel Smith, also an officer of these committees, is executive secretary.

In view of Mr. Simon's active cooperation with various associations working for educational and civic betterment, a number of these organizations will sponsor the proposed memorial. His work on behalf of the city's school teachers will be recognized by the presence on the committee of Dr. Frederick H. Law, chairman of the Joint Committee of Teachers' Organizations, representing the city's 36,000 public school teachers. His efforts to secure better economic conditions for the city's librarians is attested to by the active participation of the United Staff Associations of the New York Public Libraries. The sponsoring organizations will also include those representing parent education, which was one of Mr. Simon's most vital interests: National Congress of Parents and Teachers, Child Study Association of America, American Association for Adult Education, and the United Parents' Association.

The Child Study Association welcomes the opportunity to cooperate in this memorial; Mr. Simon was a member of its Advisory Board and the Association is deeply aware of all that he did for the welfare of children and of the family.

Simultaneously with this announcement comes the news that the Board of Education of New York has approved a resolution to change the name of Junior High School No. 165, Manhattan, to the Robert E. Simon Junior High School, as a tribute to Mr. Simon's service to public education in this city.

Joint Conference on "Child Development"

"Child Development—The Basis for Educational Programs" is the theme of the national conference of the Progressive Education Association, which will be held in cooperation with the Chicago Association for Child Study and Parent Education in Chicago, February 27-29. The conference will deal with three periods of the child's growth; the significance of curriculum changes in relation to the child's development at each level will be discussed, emphasizing the need for suitable activity at successive stages of growth.

The program will include a symposium on "Present Day Challenges to the 'Progressive Family'," and a discussion of social development and character training, as well as meetings on the actual development of the child—physical, mental, and emotional—and on such interests and activities as literature, dramatics, puppetry, poetry, the dance, and music. At a symposium on the work of the Progressive Education Association, the research being carried on by various committees and commissions will be discussed. Another problem to be discussed at this session is that of educational freedom and the teacher's rights and duties as a citizen.

The annual banquet will be addressed by Dr. William E. Blatz of the University of Toronto, Lawrence K. Frank of the General Education Board, and President James B. Conant of Harvard University.

Carleton Washburne, Superintendent of Schools, Winnetka, Illinois, is in charge of the conference. Among the educational leaders who will participate in the conference are: Wilford W. Aiken, Chairman, Commission on the Relation of Secondary School and College, Progressive Education Association; Willard W. Beatty, Supt. of Schools, Bronxville, New York; Mary Dabney Davis, Dir., Kindergarten-Primary Division, U. S. Office of Education; Frank N. Freeman, University of Chicago; Sidonie Gruenberg, Dir., Child Study Association of Amer-

ica; Robert M. Hutchins, President, University of Chicago; Alice V. Keliher, Chairman, Commission on Human Relations, Progressive Education Association; Harold O. Rugg, Teachers College, Columbia University; Goodwin Watson, Teachers College, Columbia University, and Laura Zirbes, Ohio State University.

Psychology and Character

The question of individualism versus collectivism, which today plays such a vital role in all our ideas about character and its training, has found its way from politics to psychology. In a course of fifteen lectures on The Psychological Basis of Individualism, at the New School for Social Research, Dr. Fritz Wittels attempts to define the sphere of each. Quoting from the announcement, "The aim of the course is to show that individualism is the basis of maturity, the end product of normal psychological evolution from the collective conscious of the infant." The course deals mainly with the genesis of the ego in the life of the individual and concludes with certain social reflections on the overemphasis of the individual in the Darwinian Age, the present swing of the pendulum to the opposite extreme, and the hope of a future synthesis. These lectures will be given on Wednesday evenings, beginning February 5.

Dr. Karen Horney, formerly Associate Director of the Institute for Psycho-analysis in Chicago, will give a course on Culture and Neurosis, in which she will trace the relationship between these two opposing forces, questioning some of the fundamental assumptions as to both. She defines a neurosis as deviation from the given cultural standard, manifesting itself in anxiety, excessive need of affection, and fear of rebuff, with their various concealments and transformations. The Freudian conception of sex is analyzed, and such root conflicts as sex and love, success and modesty, success and limitation of opportunity. The course concludes with a discussion of the cultural implications of psychoanalytic method and therapy.

Other courses to be offered in the spring term which deal with psychology and related subjects include: Case Studies in Behavior Problems in Children—Dr. David M. Levy; The Child: Its Nature and Needs—Drs. Edward Liss and Bernard Glueck; and Human Conduct and Its Disorders—Dr. Bernard Glueck. Further information may be secured from the New School, 66 W. 12th St., New York.

Parent Education Opportunities

Fathers and mothers in the United States today have many more opportunities of learning how to be better parents than did their grandparents, or even their own fathers and mothers. The Office of Education, U. S. Department of the Interior, made this announcement upon the completion of a study of Parent Education Opportunities by Ellen C. Lombard, Office of Education Specialist in Parent Education. Help in solving family problems is offered by many agencies, including not only organizations whose main interest is parent education, but also public schools, colleges, and universities.

Commenting on parent education in the United States, John W. Studebaker, United States Commissioner of Education says, "This phase of adult education has been the outgrowth of efforts of parents throughout the nation, and the future of this work depends considerably upon the interest and demands of parents for continued development of facilities and services to meet their educational needs. I believe that every aspect of parental education should be extended and that the future of our country depends upon an adequate program of adult education included in the school system."

The findings of this survey are published in an Office of Education bulletin under the title "Parent Education Opportunities." This pamphlet describes the activities of agencies which have had parent education programs since 1930. These include projects carried on by a variety of voluntary organizations, in schools and colleges, and by such government agencies as state departments of education and of health. It is unfortunate that in making this survey, the latest data were not always secured. These minor inaccuracies, though regrettable, do not detract from the picture the survey gives of an active movement in which parents and experts are working together for the welfare of the family.

Movies, Radio, and Newspapers in Education

Believing that the motion picture, the radio, and the newspaper have engaged the growing attention of educators to such an extent that there is a real need for continuous evaluation of these newer media of education, the Bureau of Educational Research of Ohio State University is now issuing a "News Letter," which will "report important techniques in using the radio, the motion picture, and the press" in high schools.

The foreword by Prof. W. W. Charters, in the first issue, for November, 1935, continues: "These media of instruction, heretofore ignored or underestimated, are forcing themselves upon thoughtful school men. Soon they will become fads, if history repeats itself, and will suffer from the mishandling to which every new idea in education is subjected when it expands without guiding patterns. Efficient administration with a national outlook prepares for such nascent enthusiasms by assembling policies, plans, and materials derived from experience. These will then be available as suggestions when the movement eventually takes on massive proportions and all the world is belatedly interested in doing something. Just as a period of experimentation always precedes commercial production, so in the vastly more important instruments of education, experimentation should prepare for national use. It is particularly fortunate, therefore, that through the assistance of the Payne Fund, it is possible to distribute this "News Letter." The high school can carry out no program of activity more valuable to its students than that of developing a discriminatory and selective attitude toward these media of communication."

Fathers and Parent Education

The United Parents' Association is convinced that the tide has turned toward more participation by fathers in parents' associations. A recent study by one of their committees indicates—according to an article by Leroy E. Bowman, director of the organization—that men do respond when they are given jobs to do, provided meetings are held at times convenient for them. Fathers in the groups studied were particularly interested in vocational guidance and civics, and were enthusiastic participants in joint activities organized for fathers and mothers—modeling, studying, dramatics, and discussion groups.

CHILD STUDY ASSOCIATION

The program of

the "Parents' Questions" Luncheon

on Monday, January 27

will be broadcast from 2:00 to 2:30 over

WJZ

and the

National Broadcasting Company's network

Concerts for Children and Young People

The Philharmonic-Symphony will offer its annual series of Concerts for Children and Young People under the direction of Ernest Schelling, beginning January 11. The six weekly programs, which include an Instrumental Résumé, the Symphony, Chamber Music—New and Old, the Symphonic Poem, the Ballet, and a Request Program, are given Saturday mornings at eleven, in Carnegie Hall.

In connection with this series, the Parents' League is again sponsoring a course in Music Appreciation supervised by Madame Olga Samaroff-Stokowski and taught by Miss Ethel Flynte. The classes are held at four o'clock on the Wednesday preceding each concert, at the David Mannes Music School. Parents whose children attend are invited free of charge so that they may share this pleasure with their children. Further information may be secured from the Parents' League, 140 East 63d Street, New York.

In commenting on the Philharmonic-Symphony Concerts for Children, Dr. John Erskine, President of the Juilliard School of Music, has said in part:

Musical education ought to reach, of course, the highly talented who intend to be professional artists, as well as the far larger number of amateurs who, according to the measure of their ability, sing or play for fun. But it should also reach the still more numerous group of those who, without taking up an actual part in music, love it and wish to know how to listen to it with intelligence.

Wouldn't you like to say to the conductor, "Please stop a minute—let me have a look at that clarinet! Will the clarinet player please go over his music alone, so that I can recognize it even when the whole orchestra is playing?"

That is just what Ernest Schelling does in these Children's Concerts. He shows magic lantern pictures of the various instruments. He also lets the audience hear the sound of each instrument, and explains the purpose of each. But no matter how well each instrument sounds by itself, what we value in an orchestral concert is the total effect—the emotions roused by each piece and by the program as a whole. The composer's language consists of simple musical elements with which he can express themes. The musical elements are the words and the musical themes are the ideas. In music, as in ordinary speech, ideas have to be developed. In music the composer likewise lays down his general proposition in the one or two themes upon which he builds each chapter of his music, but as soon as he has stated the musical

proposition he begins to define every part of it. You then hear the main theme divided up, and stated in fragments, or turned upside down, or even stated backward. If someone explains the matter to you, it is not at all difficult to know when the composer has reached the end of his musical sentences, paragraphs, and chapters.

Simple as these aids to music appreciation are, there are few places in the world where they are provided. Theodore Thomas had his children's concerts; Walter Damrosch had them long before he began to talk over the radio; Frederick Stock in Chicago has his children's concerts; and many other conductors and orchestras should be added to make the list complete. But these concerts by Ernest Schelling are outstanding. One boy wrote in that he was now running a music column in his school paper, and he wanted to say that everything he had learned about music, he learned from the Philharmonic-Symphony concerts. I don't know whether Mr. Schelling has an easy conscience about having started off another critic on his career, but he may well have the satisfaction of knowing that he is helping to train a large group of music listeners who will be the happier because they can listen intelligently, and who will be better prepared to support and carry on the long tradition of the arts.

"Young Rebels"—and Their Parents

(*Continued from page 111*)

space for here. To parents of both minority and dominant groups I make these brief suggestions:

Determine with which stream of the American tradition you want your children to be identified. Every group that has stood upon its own legs to resist the exploitations of our lusty capitalist culture has been stigmatized. Yet this tradition of protest by "unpopular minorities" (constituting a majority when considered as an economic class rather than as racial or religious groups) has been vastly more fruitful and typical of the American dream than acquiescence in the culture of the dominant economic groups. Paradise is lost indeed for the middle class parents who confront insecurity and yet seek protection within the framework of reaction.

Rid yourself of illusions about your child or your family being exceptions to prevailing economic and opportunity trends. Your "radical" son or daughter is likely to think more clearly than you at this point. If you resent being brought up-to-date by youth, consult authorities for references on the subject. Incidentally, you may thus make common ground for discussion with your child and so ease the struggle over mastery of ideas and opinions.

Take an active interest in one of the causes which has begun to concern your boy or girl. Perhaps you think campaigning against military training in the schools or against loyalty pledges is a job not for adolescents but for adults. If so, raise the issue in your parent-teacher association or through some other agency for action. Otherwise you are at a discount in putting the brakes on the youngsters, for they are the ones who will be called upon to fight the next war and combat or succumb to the forces that will make it.

W. L.

The Dilemma of Character Training

(*Continued from page 102*)

deeply affected by the standards of behavior which their home observes, not because they "imitate" their parents, or because certain patterns are printed upon them, rubber-stamp fashion, but because the voice of the parent, his yeas and his nays, his smiles and his frowns seem to hold promise either of the parents' love which they need, or their disapproval which they fear. By and large children who have felt happy, in a family group which is cooperative, tolerant to the rights and needs of each member, honorable in dealings with each other and the outside world, will take on these qualities as part of their inherent characters. Only so will they feel impelled to find the means of carrying similar standards into the conduct of affairs in the larger community, in the nation, and in families of nations.

Like many other phases of what is loosely called "child training," this problem lies not so much within our children as within ourselves. Here is perhaps our only possibility of achieving that certainty we so deeply desire. With the old rules gone past recall, with the future beyond possibility of prediction, all we can count upon is this *today* in which we and our children are living and growing together. Small comfort, some will say. But if we can accept its challenge, experience it fully with all our capacities for feeling as well as thinking, and live in it courageously according to our own best lights, it may prove enough.

Books on Character Development

(*Continued from page 118*)

III. Contributions from Psychiatry

When we have defined standards of behavior and observed the actual nature of children, we still must ask what makes people as they are. Psychiatrists are concerned with the motives of behavior, and their studies therefore throw much light on the problems of character training.

A. General Theories of Mental Hygiene and Psychoanalysis

THE PSYCHO-ANALYTIC STUDY OF THE FAMILY
By J. C. Fluegel. *Internatl. Psycho-Analytical Press. 1921*
A scholarly presentation of natural attractions and repulsions inherent in the family and of the control society has attempted to exercise over them.

PSYCHOANALYSIS FOR TEACHERS AND PARENTS
By Anna Freud. *Emerson Books. 1935*
A clear and straightforward account of the psychoanalytic theory and the light it throws on the development of children.

INTRODUCTION TO MENTAL HYGIENE
By Ernest R. Groves and Phyllis Blanchard. *Holt. 1930*
A clear, comprehensive discussion, dealing with the origin, development, and function of mental hygiene, and its influence on the life adjustment of the individual.

FACTS AND THEORIES OF PSYCHOANALYSIS
By Ives Hendrick. *Knopf. 1934*
A brief readable survey of the psychoanalytic field; especially helpful to the interested non-professional reader.

MENTAL HYGIENE AND SOCIAL WORK
By Porter R. Lee and Marion E. Kenworthy. *Commonwealth Fund. 1929*
A presentation of the work of the Bureau of Children's Guidance and Department of Mental Hygiene in the New York School for Social Work. Includes an excellent simple account of the subconscious factors which influence family relationships.

MENTAL HYGIENE OF THE SCHOOL CHILD
By Percival M. Symonds. *Macmillan. 1934*
An interpretation of mental hygiene addressed to teachers, but helpful also for parents of elementary school children.

CHARACTER AND THE UNCONSCIOUS
By J. H. Van Der Hoop. *Harcourt Brace. 1923*
A critical survey of the psychologies of Freud and Jung, representing the science as still in a state of growth.

THE PRINCIPLES OF MENTAL HYGIENE
By William A. White. *Macmillan. 1924*
A presentation based on the concept of evolution, showing that the physical adjustment and integration which are necessary to the human race have a parallel in the necessity of mental adjustment by the individual.

THE INNER WORLD OF CHILDHOOD
By Frances G. Wickes. *Appleton. 1927*
A valuable study of the child's unconscious mind from the Jungian point of view.

PERSONALITY ADJUSTMENTS OF SCHOOL CHILDREN
By Caroline B. Zachry. *Scribners. 1929*
A significant book emphasizing the need for studying the whole child.

B. Light from the Study of Delinquency and Behavior Problems

THE YOUNG DELINQUENT
By Cyril Burt. *Appleton. 1925*
A detailed and well organized study of the causes of delinquency, and the approach of the behavior clinic to these problems.

DIFFICULTIES IN CHILD DEVELOPMENT
By Mary Chadwick. *Day. 1928*
A comprehensive discussion, not only of special difficulties of child development, but of everyday problems as well. Valuable to parents with some psychoanalytic background.

MENTAL CONFLICTS AND MISCONDUCT
By William Healy. *Little, Brown. 1917*
A study of selected cases of juvenile misconduct in which delinquency is traced to conflicts of impulses and ideas.

THE PROBLEM CHILD AT HOME
By Mary B. Sayles. *Commonwealth Fund. 1928*
An interesting and readable presentation of a research study in parent-child relationships, based on records from the clinics conducted under the Commonwealth Fund program for prevention of delinquency.

THE PROBLEM CHILD IN SCHOOL
By Mary B. Sayles and Howard W. Nudd. Commonwealth Fund. 1929
A case discussion in narrative form of the maladjustments of childhood. Notable for its simplicity of style and dramatic appeal.

CHILDREN AND THEIR PARENTS
By Maud E. Watson. *Crofts. 1932*
A study of behavior problems in normal children based on complete case histories. Techniques of history taking, interpretation, and treatment are lucidly explained.

Parents' Questions

(*Continued from page 115*)

purposes and resorting to undesirable ways of getting it? If the boy has these weaknesses they would already have shown themselves in other ways, and would demand attention even though playing for money were not involved. If, however, he is stable, and has the maturity one would look for at his age, you might safely let him find out for himself whether "the game is worth the candle." You might also talk the whole matter over with him, discussing some of the questions that may come up in regard to playing for money: What if he plays with boys who cannot afford to lose? Suppose one of his friends, less stable than he, might get into real trouble as the result of losses or the fear of losses? He might be interested, and able to interest others of the group, in a safer way of playing games than this one which is so likely to involve some one in difficulties. Perhaps the winnings and losses are pretty evenly distributed and the boys who play with him are well able to take care of themselves. If so, one need not make too much of the matter, for it will normally take its place with other interests which blow hot and cold at that age.

A Parents' Bookshelf

A Selected List of the most helpful contributions to our understanding of day-to-day living in families with children of varying ages. Covers a wide range of interests and problems: psychology, child training, nutrition, genetics, sex education, family adjustment, education, leisure, vocational guidance, character development.

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Science Contributes—

(Continued from page 120)

individuals and their alertness and muscular strength, while diminishing their stature. Strange to say, a deficient diet, which reduced the size by more than thirty per cent, or certain toxic substances in small amounts, also permitted a larger number of animals to reach extreme old age. The life span is far from being a rigid characteristic of a given race. It is extremely probable that a greater longevity could be induced in man, as in mice, by appropriate changes in the diet and mode of living.

Death could also be retarded by a rejuvenating operation. It is not impossible that, in the course of the next two or three centuries, rejuvenating procedures will be brought within the reach of medicine; but this will not be accomplished by so simple an expedient as the grafting of glands. It is also a possibility of the future that life may be temporarily suspended, by placing the individual in "cold storage" and bringing him back to life again later.

The average duration of human life has already been increased markedly. It is quite probable that the maximum duration of life also can be more or less considerably extended. Unforeseen discoveries may suddenly open new possibilities in the field of rejuvenation. The fight of man against death will perhaps succeed too well. For the artificial postponement of the death of a large number of individuals would be a far greater calamity than death itself.

Death is neither a calamity nor a blessing. It is a necessity, an indispensable condition of life. Our habits and institutions are based on its existence, on the fact that society consists of a sequence of individuals. Death prevents the overcrowding of the earth. It liberates the new generation from the burden of the old. If the span of life were suddenly increased to one hundred years, civilized countries could not stand the economic weight of populations composed mostly of senescent individuals. Death has been the builder of civilization. . . .

In order to apprehend, beyond the realm of symbols, the true meaning of death, one must study life, and not death. Experimental science has to reintegrate the mind in the domain of reality, to study it as eagerly as chemical and physiological phenomena, to follow it in all its manifestations. And perhaps some day, in a very distant future, a pleiad of geniuses greater than Galileo, Newton, or Pasteur, may rise and explore the abysses of our body and of our soul, and unveil the mystery of life and death.

The Editors' Page

IN MANY parts of the world, the old concept of government as a mere custodian of national integrity and public order has given way to the doctrine that the state must direct and control all the vital phenomena of the nation's existence. Among the most important of these phenomena are those which have to do with the changing of men's ways. Thus all agencies of education or propaganda, all devices for modifying human behavior, become strictly subject to governmental authority. The school, the press, the theater, the screen, the radio, the Church, and even the home must teach only the one true word as formulated by a ruling party and enunciated by its dictatorial mouthpiece.

IN SUCH circumstances, it is inevitable that the church, as an old and powerful educational force, should often come into conflict with the new totalitarian state. The state which demands the last full measure of devotion from its citizens is inclined to regard its chief competitor for that devotion with sentiments ranging from sullen suspicion to violent hatred. When service to the state becomes religion, a religion of service to God is liable to be heresy.

A CHIEF battleground in this war is the school, and a chief casualty is the child. Whether the young learner accepts the new anti-religious teaching or clings to the faith of his fathers, he is doomed to be bruised in the conflict. If he adopts the creed of hammer and sickle and agrees with his Communist masters that "religion is the opium of the people," he scorns the mother who still burns a candle before the icon or says a prayer to the Holy Virgin. If he goes to church with his parents, he finds that he must endure the contempt of his comrades as one who is too superstitious to be a good Pioneer. By demanding unyielding conformity in this regard, the state has damned him if he does and damned him if he does not.

THOSE of us who still believe that the best educational institutions are tolerant of dissent and lenient toward idiosyncracy, who hold that the state should be the servant rather than the master of its citizens, and who confess a passionate distrust for intellectual coercion in whatever guise and for whatever purpose, will do well to guard jealously the right to teach and learn those fundamental attitudes, whether religious or anti-clerical, socialistic or capitalistic, pacifist or militarist, which have been approved by our own consciences.

Harold Benjamin

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THE CHILD'S SPIRITUAL GROWTH
RELIGIOUS EDUCATION IN A CHANGING WORLD

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